

## The First Prayer in Congress!

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress in Philadelphia, in September, 1775, shows clearly on what power the mighty men of old rested their cause. Mr. A. thus writes to a friend at the time:

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship. Mr. Samuel Adams rose and said "that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche, (Dushay they pronounced it,) deserved that character, and therefore he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning." The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer, that if his health would permit he certainly would. Accordingly, next morning he appeared with his cloak, and in his pontificals, and read several prayers in the established form, and then read the collect for the seventh day of September, which was the 35th Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade at Boston. *It seemed as if heaven had ordained that Psalm to be read on that morning.*

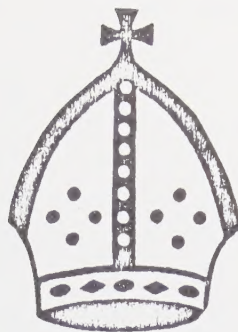
"After this, Mr. Duche, unexpectedly to every body, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime, for America, for Congress, for the province of the Massachusetts Bay, especially the town of Boston. It has had an excellent effect upon every body here. I must beg you to read that Psalm. If there is any faith in the sortes Virgilianæ, or sortes Homericæ, or especially the sortes Biblicæ, it would be thought providential."

The 35th Psalm was indeed appropriate to the news received and the exigencies of the times. It commences:

"Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. "Take hold of shield and buckler and stand up for my help.

"Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation."

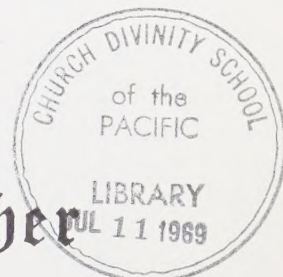
What a subject for contemplation does the above picture present. The 44 members of the First Congress, in their Hall, all bent before the mercy seat and asking Him that their enemies, "might be as chaff before the wind." Washington was kneeling there, says the Newark Advertiser, and Henry and Randolph, and Rutledge and Jay, and by their side there stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently "for America, for the Congress, for the province of Massachusetts Bay, and especially for the town of Boston;" and who can realize the emotions with which they turned imploringly to Heaven for divine interposition and aid? "It was enough," says Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave pacific Quakers of Philadelphia."



No. 68

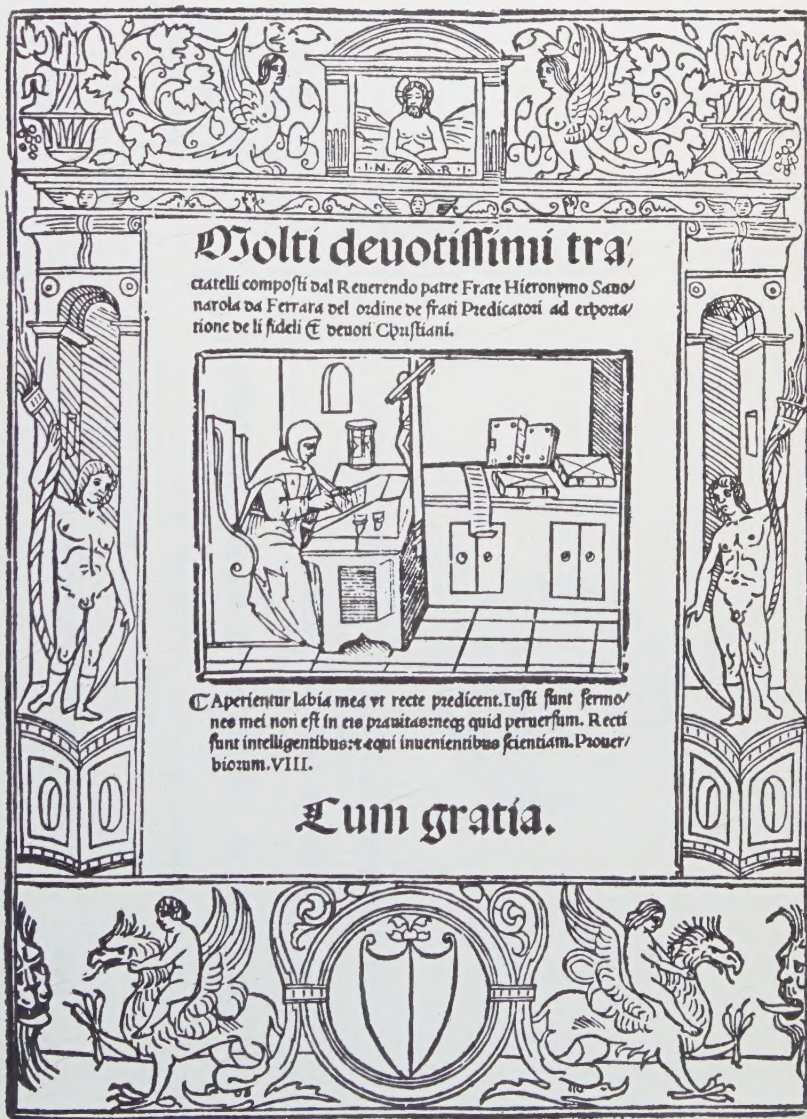
May

1969



# The Historiographer

of the Episcopal Diocese of Connecticut





# THE ADDRESSES

DELIVERED IN TRINITY CHURCH, NEW HAVEN, CONNECTICUT,  
AT THE DIOCESAN CENTENARY CELEBRATION

OF THE

## CONSECRATION

OF THE

RIGHT REVEREND ABRAHAM JARVIS, D.D.

*Second Bishop of the Diocese*

HELD ON WEDNESDAY, OCTOBER 27, 1897

BY THE

REVEREND SAMUEL F. JARVIS, M.A.

*Rector of Brooklyn*

ON THE PERSONAL REMINISCENCES OF HIS GRANDFATHER

AND BY THE

REVEREND JOSEPH HOOPER, M.A.

*Rector of Durham*

ON THE LIFE AND TIMES OF BISHOP JARVIS



NEW HAVEN  
1898

EXTRACT FROM THE CONNECTICUT CONVENTION  
JOURNAL, 1897, Page 74

On motion of the Rev. Joseph Hooper it was

*Resolved*, That a special committee of three clergymen and two laymen be appointed, with power to arrange a suitable Commemoration of the Centenary of the Consecration of our Second Bishop, Abraham Jarvis, the friend and associate of Seabury, on the Feast of St. Luke the Evangelist, A.D. 1897, in Trinity Church, New Haven.

The President accordingly appointed the following Committee on the Centenary of Bishop Jarvis's Consecration :

REV. GEORGE W. DOUGLAS, D.D.  
REV. JOSEPH HOOPER, MR. BURTON MANSFIELD.  
REV. SAMUEL F. JARVIS. MR. FREDERICK J. KINGSBURY.

The Committee, finding insuperable difficulties in holding the celebration on St. Luke's Day, by the permission of the Bishop, decided upon the 27th October, in conjunction with the Consecration of the Bishop Coadjutor-Elect, on the Feast of St. Simon and St. Jude.

## HISTORICAL REMINISCENCES OF BISHOP JARVIS

BY

The Rev. SAMUEL FERMOR JARVIS, M.A.  
*Rector of Trinity Church, Brooklyn*



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## ADDRESS

The personal reminiscences of my grandfather Abraham, the second Bishop of Connecticut, are so few, that I have to confess to a sensitive shrinking from undertaking the task with which I have been honoured, of making one of the addresses on the occasion of the Centenary Celebration of his Consecration. To the Rev. Mr. Hooper was assigned the address upon his life, and to Dr. Hart and Dr. Seymour was assigned the history of the Church in the Diocese during the hundred years which have followed the Consecration which we now commemorate. There seemed to be little left for me to take up, except to present to you my grandfather as a Churchman and Theologian. I began such a task; but I soon found that it would require more time than was left to me to give to the subject that thoroughness which justice required. I therefore resolved to avail myself of the Rev. Mr. Hooper's suggestion, and to gather together the personal reminiscences of the Bishop as related to me by my father and others. At the outset I have to acknowledge with the deepest regret, approaching to remorse, that from various causes, I did not avail myself of the opportunities which I had

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to glean information, which, now locked in the silence of the grave, no one can obtain.

Bishop Jarvis's ancestors came early from England to the Colony of Massachusetts, from whence they spread into Vermont, Maine and Long Island. From Huntington, Long Island, his father, Samuel Jarvis, and Naomi Brush, his wife, moved to Norwalk in this State. He was a Puritan in religion; but about the time of the birth of his son Abraham he conformed to the Church. He probably came in contact there with the Missionary Clergy of the Church of England, who with great boldness and courage came among the Puritans, challenged the validity of their Ministerial Orders, and consequently of the lawfulness of their ministrations. He was a man of courage, who would follow the convictions of his mind; and on listening to the arguments and appeals of these English missionaries he returned to the Mother Church. He had eleven children, of whom Abraham was the ninth. I heard my father say that his grandfather was not able to afford a liberal education to so large a family, and that after the close of the day's labours Abraham used to read and study by the light of a pitch pine knot. Others of his children must have been actuated by a similar ambition; for I have in my possession some letters to my father written by one of the Bishop's brothers in a remarkably beautiful hand, and in the style of a gentleman of education.

Abraham was sent to Yale College and graduated

in 1761. There he took his stand as a Churchman. One day he met a fellow student of his acquaintance, returning from the library with one of the books

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given by Dean Berkeley (I think a volume of Scott's Christian Life) in his hand. "Take care," said the future Bishop, "that book will most certainly make a Churchman of you." "Will it?" said the student, who turned about and replaced the book.

The influence of the Rev. Dr. Leaming of Norwalk, probably induced him to study for the Priesthood, and to go to England for valid Orders in 1764. Before going he acted as a Lay-reader to the Church of England congregation in Middletown. The Rev. Mr. Hooper will probably give you an account of the journal kept by one of the young men who went to England together, which was obtained by him after most diligent search. I have been told that when the young men came before the English Bishop to be ordained, he asked them their Christian names. "Mr. Hubbard, what is your name?" "Bela, my Lord." "Bela?" said his lordship, "Bela? what sort of name is that? I never heard of it before." "But, my Lord," said young Hubbard, "it is in the Bible."

I have in my possession a memorandum written by my grandfather of his attendance at King George III.'s Court, wherein he gives the following account of the entrance of the King and suite:

"Sunday, April 15th, went to Chapel Royal (&) heard ye Abp of York, a very sensible Discourse from 130 Psalm 4 verse; from thence went into Court; a large Assembly of y<sup>e</sup> Nobility and Gentry; many of y<sup>e</sup> Clergy; a number of Bishops. The Order in which y<sup>e</sup> Royal Family came in was, first two or three of y<sup>e</sup> Nobility; then y<sup>e</sup> two princes Henry and

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William followed by some others of y<sup>e</sup> Nobility who preceded the King, who came next with attendants following. After them at some little distance came y<sup>e</sup> Queen led by y<sup>e</sup> hand of y<sup>e</sup> Earl of Harcourt, having her train held up by a young lad, with one of y<sup>e</sup> Noblemen's Ladys attending her in waiting, with six or seven Maids of Honour following after. Between 3 & 6 o'clock went to Christ Church Newgate, the meeting being to collect charity for the maintenance of a number of poor children. Heard an Anthem sung very finely, which afforded a most pleasurable entertainment." (Signed) "Abraham Jarvis."

My grandfather set sail for home April 19; his journal extends to June 10, the rest is gone. When he reached port I know not.

As I think that my grandfather must have pursued his theological studies under the direction of the Rev. Dr. Leaming, it must have been at his house that he met and became engaged to Miss Ann Farmar,\* a



niece of Mrs. Leaming and daughter of Mr. Samuel Farmar, a merchant of New York. They were married in New York on Trinity Sunday, May 25, 1766, and the service was performed by the Rev. Dr. Samuel Auchmuty, Rector of Trinity Church. Mrs. Jarvis was one of the most gentle and loving of women. My father ever spoke of his deep love and devotion to her. Her death, which took place in Cheshire on the 4th of November, 1801, when he was fifteen years old, had a deep and lasting effect upon him. From

\* The present representative of the Jarvis family has reverted to the original spelling, Fernor.

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my recollection of my father's remarks, I think that my grandfather was a man of the warmest and sincerest affections, of great tenderness of feeling, conjoined to a high, strict and perhaps stern sense of the demands of duty, which led him to give them preference at the risk of being considered arbitrary. He never shrank from any duty however difficult or disagreeable. It was over thirteen years from his marriage when his wife presented him with a son—who was named Samuel Farmar, but who lived only ten weeks. Then followed seven more long, childless years before the birth of my father, on the 20th of January, 1786. He was doubtless the child of many prayers, and must have been promised unto the Lord from the womb—for he was baptized on the 22d, two days after his birth. He too was named Samuel Farmar. How acutely Mr. Jarvis must have felt the loss of his firstborn, and how deeply his affection was wrapped up in the second, now his only child, is evident from his unwillingness to be separated from him. When it became necessary to send this son to Cheshire Academy he resigned the Parish of Christ Church, Middletown, and bought a house in Cheshire, where he continued to reside until my father entered Yale College. He then removed to New Haven and dwelt there until his death in 1813.

It must have been through Bishop Jarvis's insistence that my father enjoyed what must have been considered by the college authorities as a very great concession. He told me that he was the first Churchman who was allowed to attend church without being obliged to ask special permission each time. Still,

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so loath were the authorities to grant this, that when on Monday mornings the absentees from Sunday's Meeting were called upon to account for their delinquency, the Bishop's son was never spared—"Jarvis, absent from meeting." "I was at Church, sir," was the invariable answer. In those days there was a high and strong fence between the Church and Secession, and men were told in love and charity, but plainly, that it was a sin to divide the Body of Christ. When they came back to the Apostolic Church they did so, after study, on conviction; and the young

grew up intelligent, educated, decided and consistent Churchmen. It is a false liberality, so called, which levels down the fence, substitutes confusion of thought for the one definite Catholic Faith once delivered, and Denominational Union for Apostolic and Catholic Unity.

It was probably owing to the difficulty with which Bishop Jarvis had acquired his own education, and the great value which he placed upon its attainment, that for many years he took young men into his family at his own cost, and assisted them forward in their efforts. One of them became an intimate, loving and life-long friend of my father. He also must have been the more eager to give his son the best education to be had in his day. He had my father taught music and painting, Greek and Latin, French and Italian, besides the ordinary studies of the school and college courses. In a letter written to him February 9th, 1813, he says: "I will conclude this letter, my beloved son, by assuring you that on the 20th of January you had our special remembrance.

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Twenty-seven times has the sun completed his annual orbit since the relation of father and son took place between you and me. I can now look back to the time; my memory presenting the scene to my view as in a mirror, when your smiles and infantile actions gave me undescribable pleasure. The same memory recalls to my mind the solicitude which accompanied you through every stage of your youthful progress in mental improvement to matured years. In all which, whatever was right in the execution of the important trust committed to me, 'Remember me, O my God, for good. Be thine the glory.' Your kind mother unites in love, and all that love can dictate, with your affectionate father, Abraham Jarvis."

It will give a further insight into the Bishop's character, if I give a few extracts from his letter to his son, written at different times. In answer to some complaints sent home from school, the Bishop wrote: "Your mamma continues to be much unwell with her cold. I hope you do not wish to make her uneasy. You should think of that and not write anything to her that you may imagine will give her trouble or cause the least unhappiness about you. If you meet with anything disagreeable that is worth speaking of, do it to me, but let your complaints be such as are manly, and learn to take no notice of little things if they are not as you would be glad to have them, and think slightly of trifles."

Years later on when in Orders, and married, and expressing anxiety about his living, his father wrote: "The great secret of contentment, my dear son, is to indulge as few wants as possible, and then you are

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sure to come the nearest to have everything you want. Thus ordering yourself and house within the com-



pass of your means, habit will do much to tranquilize the mind, to fit it for a due dependence on Divine providence, and be a guard against any painful humbling dependence on man." (January, 1812.)

What I have related carries us beyond the close of the War of Independence, and indeed beyond the deaths of General Washington and of the great Hamilton. I must go back to the opening of the great struggle of the Revolution. The citizens of these Colonies were all subjects of the British Crown. The strife was a civil war. And as this civil war was not only a resistance to the unlawful encroachments of King and Parliament upon the liberties of British subjects, but was admittedly urged on by New England religionists for the purpose of preventing the introduction of Bishops in this country, it is not to be wondered at that Churchmen should have been, many of them, Loyalists, and thus, have made themselves objects of persecution. John, one of my grandfather's elder brothers, who had married early, had grown-up sons, able to take part in the struggle. Samuel, one of them, was arrested by the vigilance committee of Amenia, New York, and imprisoned. He escaped from jail, made his way to the British in New York, and received a commission in the loyal forces. Another served as an officer under Tarleton. Samuel went to England at the close of the struggle with the English troops of Lord Howe, the other to Canada. John, the father, living in Poundridge, was one dark night summoned to his front door, and on opening it,

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was shot and instantly killed. A second older brother of the future Bishop settled in Danbury, and his son is said by Hinman to have been one of the two young Tories who guided Tryon to Danbury. I have reason to think that this statement is a mistake. It is nevertheless the fact that his father was in great peril, and only escaped the fury of the vigilance committee by being hid in a potato bin, the potatoes covering him from sight when search was made. It was my informant's grandfather, who, though himself siding with the revolution, was his protector. It is hardly probable he would have so befriended his neighbour, had his son guided the British soldiers to Danbury. There was never any tradition of the kind handed down in either family. I mention these facts in order to explain the probable cause of two attempts which were made upon the life of my grandfather. I have reason to think that my grandfather was so thoroughly American as to enable him to see no obligation to desert his spiritual flock. He must have felt that his duty, as a Priest of God, was to his people, and therefore he did not follow in the general flight of the clergy. Hence his brothers' and their sons' reputation as Tories brought upon him two narrow escapes. One was a letter written by a prominent citizen to accuse him of treason, and to procure

his being seized and shot. How he escaped this danger I am not able to say. A long time has elapsed since my father related the circumstances to me, and I cannot recall more. I will add that a good many years ago I exchanged letters with a lady who was descended from this prominent citizen who devised

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the plot against my grandfather's life, and was informed by her that her grandsire was one of Mr. Jarvis's most intimate and warmly attached friends. I am happy to believe that all his descendants have come into the Church.

The other attempt upon his life was this: a desperate ruffian was induced to try to kill him. Accordingly when my grandfather was riding down to Higganum to visit some of his congregation, he was overtaken by this man, who rode by his side and entered into conversation with my grandfather and tried to egg on to the subject of the war. Mr. Jarvis was prudent and wary, and turned the conversation into safer channels. The would-be murderer was asked why he had not killed his intended victim. He answered with an oath, "I tried to pick a quarrel with him, but the old fox was too sly for me, and I could not shoot him in cold blood."

My grandfather was not without friends in the Puritan community, and some of them proved their friendship by concealing him in their houses in times of special danger and excitement. There was another fact which probably helped to protect him. Mr. Jarvis was, as I believe all gentlemen in those times were, a member of the order of Masons. He was the Grand Chaplain of the Royal Arch Masons, and I have a sermon which he preached before them.

Among the few anecdotes which my father told me of my grandfather, was one that shows that Bishop Jarvis had a high regard for the proprieties of clerical dress. At a time when many Clergymen officiated without any vestments (and I have been told the first

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Bishop of Virginia preached his first sermon as a Priest in a blue coat and brass buttons), Mr. Jarvis wore vestments—cassock and bands and surplice. Some of them descended to me past further use. Had he lived in these days he would, I doubt not, have been among those who do not consider it sinful to use God's colours of beauty, to symbolize the doctrines and different seasons of the Christian year, and who without aping the Romish Mass, delight in attractive and impressive functions, and in making the place of God's feet glorious.

A young gentleman came to Middletown to be made Deacon. The French pantaloons were first coming into use, to rival and supplant the knee-breeches and gold and silver knee and shoe buckles. They had the advantage of being cheaper, of being more easily donned and doffed, and of hiding undeveloped calves.



This young candidate, to honour the great occasion of his ordination, made his appearance arrayed in the new fashion. Bishop Jarvis, with his sense of propriety as much shocked as though he had come in Indian style without any covering at all to his legs, said, "Young Sir, I cannot ordain you in those things;" and turning to his wife, he said, "Mrs. Jarvis, cannot you find for this young gentleman a pair of breeches?" A pair was found for him and he was ordained in the costume to which the English Bishops still cling and which the bicycle is reintroducing among laymen. The young candidate for the Ministry had thought himself as paying the greatest possible respect to the occasion. He never recovered from the surprise and shock he received. But all are

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now where no one needs the tokens of our first parents' fall from innocence, and are awaiting the hour when they will receive the white robes of the resurrection.

There is one matter which has never, I believe, been understood and upon which I have been asked to throw light. It is the case of Ammi Rogers. What was the cause of the trouble between him and my grandfather? The history of the case as related to me by my father was this. Mr. Ammi Rogers came to Middletown to study for Holy Orders under the direction of my grandfather. He took board in the family of a farmer who had an only daughter. This daughter Mr. Rogers ruined. Bishop Jarvis refused to continue him as a candidate for the ministry and declared to him that he would never ordain him. Thereupon Mr. Rogers went to the house of the Secretary of the Diocese during his absence, obtained permission from his wife to see the records of the Diocese and forged testimonials of good character which he presented to the Bishop of New York, who thereupon ordained him. Mr. Rogers then returned to Connecticut. Being a man of talent, of eloquence, of great plausibility and sanctimoniousness, he was able to obtain a large following and to give my grandfather a great deal of trouble. His case was brought up before the Bishops in Convention—and against the protest of Bishop Jarvis, who "insisted that Mr. Rogers had been ordained in New York and belonged to that Jurisdiction, and that he had never recognized him as a Clergyman of his Diocese," they decided that Mr. Rogers ought to be degraded from the ministry

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and that Bishop Jarvis should pronounce sentence upon him. There was then no definite Canon Law touching such matters of discipline. But my grandfather was not a man to shrink from the performance of a duty laid upon him, and he accordingly degraded him. Mr. Rogers was very bitter in his enmity, and had plausibility enough to enlist the sympathy of some of the Clergy, who thought that my grandfather

was unnecessarily severe and hard upon him. Mr. Rogers' life and character were such that he created a great prejudice against the Church in the eastern part of the State. I have sometimes thought that the difficulty which the Church meets with, in our efforts to plant it in the New London Archdeaconry, is due in part to the evil produced by Mr. Rogers. The "mystery of iniquity" continues to work. He founded a church under the name of St. Thomas in the town of Canterbury. It continued a few years and then died out. My predecessor, the Rev. Dr. Camp, buried the last male member, who had been its parish Clerk, and I buried his widow. The family became Dissenters. Mr. Rogers also founded a Church in Jewett City in the town of Griswold. He built a stone Church in the most admirable position in the village, and gathered a large congregation. The corner-stone was laid with Masonic ceremonies and the music of a brass band. All was most flourishing, but Mr. Rogers was here guilty of an offence similar to that which had decided Bishop Jarvis to refuse him Ordination. This time the civil authority dealt with him and he was cast into prison. The large Church congregation disbanded in two years from its foundation. The

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building became the property of the Congregationalists, who a few years ago built a more ambitious house for themselves and sold the church to the Romanists, who now hold it. Mr. Rogers took occasion, when my grandfather was in New York, to bring suit against him for personal damages. While the case was pending my grandfather departed from these scenes of trouble and suffering.

When Bishop Seabury died my father was a lad of ten years. He well remembered the shock which the news of the sudden death gave his father. He burst into tears, and as his little son ran up to him and sympathetically stood between his knees, he cried out in accents of deepest emotion, "How are the mighty fallen! Ichabod, the glory is departed." Dr. Jarvis had been one of the ten Clergymen who in March, 1783, met in secret at the house of the Rev. Mr. Marshall in Woodbury, and elected Dr. Seabury to be their Bishop. Secrecy was observed, not, I think, as Dr. Beardsley intimates, because "perhaps the fear of not having the hearty concurrence of their lay-brethren led to it." In the history of the Church, the Laity had never then been known to take part in the election of Bishops. I have a letter of the then Rev. Mr. Philander Chase, afterwards the famous Bishop of Illinois, written to my father from Hartford on the 28th of March, 1814, about ten months after the death of Bishop Jarvis, in which he says, "our Convention seem determined to proceed to the election of a Bishop to succeed your excellent father at the next June Convention. It would be more gratifying to my humble opinion of canonical propriety, if persons



only in Deacons' Orders and uninstituted Presbyters were not permitted to give their vote in so important an affair. The precedent will, I think, be a dangerous one." Far less, of course, would he have thought that the Laity had any further voice in the matter than that of approving of the choice made by Presbyters. The true reason is that first given by Dr. Beardsley in a too indefinite way. The letters of Dr. Jarvis show that the Clergy were apprehensive of interference from the civil authorities; and therefore they met in secret executive session.

Although my grandfather had, as the mouthpiece of the Clergy who met at Woodbury, addressed the letter of remonstrance to Bishop White about his pamphlet which proposed the temporary abandonment of the Apostolic Succession and the creation of a spurious Episcopacy; and although this correspondence probably did call forth some feeling between them, it never prevented friendly intercourse. And it is only by reading between lines that one can discover in the letters of Bishop White, to him and to my father, the evidence of a mental reservation in his expressions of friendship, suggestive of his inability to forget the criticism of his Churchmanship.

My father told me that Bishop Jarvis was a remarkably fine reader, and that his reading of the Church Burial Office was most solemn and impressive. While he was probably slow and deliberate, Bishop White was criticized as being too rapid in his reading. Bishop White tells in his "Memoirs" that once when Bishop Jarvis was his guest he asked him to read family prayers, and then remarked that if they could

be mixed together they would be pronounced two very clever fellows.

My father told me that when Bishop White and Bishop Jarvis met in Convention, Bishop White proposed that Bishop Jarvis should preside in virtue of his being the Bishop of the Primal See. To this Bishop Jarvis replied saying, "God forbid that I should preside over my Consecrator." The principle of presidency by seniority was happily adopted, and the door was closed against the machinations of ambition, and the strife for preëminence. Owing to the infirmities of old age, the principle has no doubt a disadvantage; but its advantages to the peace and quiet of the Church, and the preservation of equality among our Bishops, have far more than counterbalanced it. It has also closed the door to the wrangling of religious parties. Should the Church in the future unhappily seek to change this wise and good policy, it would be well to consider whether it would not be wise and safe to adopt the suggestion of Bishop White and make the senior Diocese of the American Church the center of its unity rather than to subject it to the dangers of an elective primacy.

Bishop Jarvis lost his wife in 1801. My grandmother was a lady of rare gentleness and sweetness of disposition. The Bishop lived in loneliness for five years, but in 1806 he went to visit a widow in her affliction. She was a woman of great beauty and loveliness of character, and in his efforts to console her, he found consolation for himself as well. They were married by Bishop Moore in Trinity Church, New York, surrendering independence on the Fourth

of July. His happiness was needed to sustain and comfort him in the severe attacks of asthma which came upon him with increasing frequency and power. The end of a long life came in 1813. The Rev. Henry Whitlock, on the 30th of April, wrote to my father at Bloomingdale in part as follows: "Yesterday your Rt. Rev. and dear Father was seized with a tremor, faintness, and other symptoms which give us alarm. The danger to be apprehended from a sudden seizure at his time of life you will yourself well understand. He may be much better, but the apprehensions of his physician, Dr. Munson, are unfavorable." Dr. Munson in his letter, after attending to the physical symptoms, added as follows: "On Saturday morning he (the Bishop) voluntarily observed to me, that he had lived to a comparative great age; but reviewing life it was short and for himself as nothing; and looking forward it was only on the great atonement and sacrifice made for him by our Blessed Lord that all his hopes were founded." This was delivered in a broken, sententious manner, and from sundry broken sentences it appeared that he was filled with great abasement and humbleness of spirit. Thus died the second Bishop of Connecticut, as befitted a Priest and an Apostle of the Lord Jesus Christ.

The Rev. Mr. Wheaton, afterwards the President and benefactor of Trinity College, wrote thus to my father on the 19th of May, 1813. "Your letter, my dear Jarvis, containing the unwelcome intelligence of your father's decease, filled my heart with sorrow. Had I no interest in the venerable Bishop than as the beloved father of my friend, I could have sym-

pathized with you most sincerely in the irreparable loss which you have sustained. But, in the death of Bishop Jarvis, I have other cause for grief than that of friendship for his son. I, too, have experienced a loss. The Bishop was my spiritual teacher, and my spiritual father. By The Putting On of his Hands I received the Gift of God which is in me, and under his episcopal jurisdiction for years dispensed the Word of Life. He also honoured me with his personal friendship, and his conduct towards me was ever that of kindness and esteem. His departure, therefore, as it relates only to myself, I cannot but deeply regret, and his memory will ever be dear to me.

As a Bishop of the Church of Christ, the death of



your father will be sorely felt. He was a disciple of the old school, a learned, pious, and decided Churchman. His zeal for God was according to knowledge. He loved the Church, delighted in its welfare and was desirous to transmit it to posterity free from innovations. But it has pleased God to remove him from this Militant Church, we trust, to the Church Triumphant, where among those who have died in the Lord he now rests from his labors, and his works do follow him."

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## THE LIFE AND TIMES OF THE SECOND BISHOP OF CONNECTICUT

BY

The Rev. JOSEPH HOOPER, M.A.

*Rector of the Church of the Epiphany, Durham, and Lecturer upon American Church History, Berkeley Divinity School, Middletown*

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### ADDRESS

There was on May 5th, 1796, a notable gathering of the Clergy and Laymen of the then young Diocese of Connecticut in the first Trinity Church. They had come over roads then beginning to be fragrant with the blossoms of spring to this elm-shaded city, that they might mourn the departure of their head, the apostolic Seabury; that with wisdom and deliberation they might, under the guidance of the Holy Ghost, choose some godly and well-learned man to be their Bishop.

From the pulpit high against the wall the preacher, a dear friend of Bishop Seabury, with deep emotion, with well-chosen words expounded the passage in the seventh verse of the thirteenth chapter of the epistle to the Hebrews, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation," and applied them to their first Bishop.

More than one hundred years have rolled by, years of effort and accomplishment, both in the State and the Diocese, and once more there gather in New Haven Clergy and Laymen of Connecticut. They have come with a desire to know something of the past and to forecast the future. There meet here

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to-day the new and old. We look back to the time of slow and almost imperceptible growth and forward to the enlarged work and more onerous burdens which the Lord would lay upon us and upon him who is to be, in this Mother Diocese, the Coadjutor of that man whom we love for his learning, his modesty, his kindness, his gentleness, and in whom we recognize a

type of the true Connecticut Churchman, John Williams, our Diocesan and the presiding Bishop of the American Church. Many years may he live to guide us by his counsel and cheer us by his example. We are here to remember the way God has led us all these years; we are here that we may not idly and listlessly turn back the pages of our history

"Where, closely mingling, pale and glow  
The characters of joy and woe,"

where we may find some events written large and fair, others faint and obscure; but that we may, by opening the book of the past, learn what were the motives, what the principles, what the actions of those who shaped the course of the American Church, when she was small, weak, despised,—when such taunts as "I did not know there was an Episcopal Church," were common in some parts of our country.

Among the pioneers and founders, without forgetting many other honored names, Connecticut would place that of Abraham Jarvis, Doctor in Divinity, the second Bishop of this Diocese.

The honor justly due to the first Bishop of Connecticut, the heroic Seabury, has partially obscured the fame of his friend and successor.

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Concerning Bishop Seabury much has been written; very little has been said of Bishop Jarvis. Bishop Seabury was an author of acknowledged ability and attractiveness; two sermons and one Episcopal charge are the only publications of Bishop Jarvis.\* Bishop Seabury was a pioneer; to Dr. Jarvis fell the task of sustaining and strengthening the work his predecessor had begun.

It seems to be fitting that the American Church should, in this one hundredth year after his election and Consecration to the Episcopate of Connecticut, know what manner of man he was, and why for nearly fifty years he was a power among his brethren. They always recognized his sound judgment and the great executive ability which fitted him for the many delicate duties they laid upon him. He was, by both inheritance and conviction, a Churchman, and knew the full strength of the Church's position.

Abraham, the sixth son and ninth child of Captain Samuel and Naomi (Brush) Jarvis, was born in the pleasant shore town of Norwalk, Connecticut, on May 5, 1739. His father belonged to a well known and highly esteemed family of Huguenot descent, which had been for many years settled at Huntington, Long Island. In 1737 he had conformed to the Church of England, and never faltered in his allegiance to her scriptural and Catholic principles. His muscular and sturdy churchmanship is shown in this incident preserved by his grandson, that elegant scholar, Dr. Samuel Farmar Jarvis.†

\* See Note I, page 65.

† See footnote, page 36.



When the earnest and persuasive Whitfield was arousing and electrifying New England by his eloquence, he visited, among other towns, Norwalk. Captain Jarvis had forbidden his sons to attend any of the meetings. One night, disregarding their father's command, two of his elder sons went. When Captain Jarvis knew where they had gone, horsewhip in hand he sought them, and found them in the very center of the throng, kneeling among the rapt and entranced worshippers nearest the great preacher. Making his way through the large audience and vigorously applying the whip to their shoulders, he ignominiously drove them home, the laughing stock of all who saw them.

With such a father it can well be imagined that the young Abraham would be early brought to the minister to receive Holy Baptism, and called upon "to hear sermons" in the small structure that then served for St. Paul's Parish, Norwalk. Undoubtedly he listened with childish interest to the Rev. Henry Caner, who, from his home at Fairfield, journeyed periodically to Norwalk to minister to the little band of Church people.

His secular education was the best that could then be obtained. After a course in the schools of Norwalk, he was sent to the home of a brother, a prosperous farmer at Stratford, and placed under the care of the Rev. Noah Wells, the Congregational minister of the town, whose ability as a teacher and tenacity as a controversialist are still remembered. His delight in study was intense. Mr. Jarvis, during his school boy days, always rose before daylight, and lighting a pitch-

pine torch, for candles were then expensive, he would eagerly learn his assigned lesson in the dry text-books of the period, Lilly's *Grammar* and the *Colloquies* of Corderius and Erasmus.

By the fall of 1757 he was well prepared to enter Yale College. He was a diligent student, and, like the few Churchmen who were his classmates and associates in other classes, was compelled to suffer for his faith. One anecdote of his college life still survives.

As Mr. Jarvis went one day to the Dean Berkeley Library,\* he met coming from it a classmate with a large folio under his arm. Addressing him by the title which his superior age had given him among his associates, Mr. Jarvis said: "What have you there, father?" "I thought I would like to read a little about Ecclesiastical Polity, and I have found a book upon it written by Mr. Richard Hooker." "Have a care, father, as sure as you live he will make a Churchman of you." "Oh, dear, will he?" and the young man returned the dangerous volume to its shelf.

Mr. Jarvis graduated in 1761, and immediately commenced to prepare for the Holy Ministry. Soon

after his graduation, Mr. Jarvis was invited to become lay reader in the mission at Middletown, an important center for a large and growing work, which was then vacant by the unexpected resignation of the Rev. Ichabod Camp, its first resident missionary, and his removal to North Carolina.

The Churchmen of Middletown had received the scholarly ministrations of the Rev. James Wetmore,

\* See Note II, page 65.

the friend of Johnson and Cutler, who from his parish at Rye, New York, came at least annually to his native town during the years from 1725 to 1745 to hold for relatives and friends the services of the Church of England. It became one of the stations in the wide missionary circuit of the Rev. Ebenezer Punder-son, of North Groton, from 1745 until Mr. Camp took charge in 1752, under whom, in 1755, the first Christ Church was built near the South Green.

Mr. Jarvis did with faithful energy his work at Middletown, and soon strongly attached the people to him. He studied theology assiduously, and when obliged to leave the town to be inoculated for the smallpox, that dread of our forefathers, resided for some time in the family of that acute theologian and defender of the Church's polity, Dr. Thomas Bradbury Chandler, of Elizabethtown, New Jersey.

Living in a household loving and united, with a wise and prudent head, Mr. Jarvis would learn many useful lessons in addition to the more formal instruction in theology which no one in the colonies, with the exception of President Johnson, of King's College, (now Columbia University,) was more competent to give the young student than Dr. Chandler.

Mr. Jarvis seems to have been fully prepared for Ordination in the Spring of 1763, and had evidently "received leave" from the Society to go to England. On March 21, 1763, at a meeting of the parishioners of Christ Church, Middletown, it was voted: "That a rate of three pence on the pound on the list of 1762, shall be forthwith collected and paid to the Wardens, to be applied to defray the charges of Mr. Abraham

Jarvis, in his going to England to take Orders." Doubtful whether this assessment would yield the full sum of "forty pounds sterling, to be advanced to Mr. Jarvis," the Wardens were authorized to borrow, "from some person that will lend it," whatever amount might be necessary to make up the deficiency.

In the fall of 1763 Mr. Jarvis sailed for England, accompanied by his life-long friend, Bela Hubbard, afterward for many years the honored Rector of Trinity Church, New Haven, and William Walter, afterward successively Rector of Trinity Church, and Christ Church, Boston. The young men arrived safely in December. Their first duty when they reached London was to pay visits of ceremony to the aged Bishop



of London, Dr. Osbaldiston, then spending the closing months of his life in strict retirement, and to Dr. Burton, the Secretary of the venerable Society for the Propagation of the Gospel. Arrangements were soon made for their canonical examinations by the Chaplains of the Bishop of London. When these examinations had been successfully sustained and while the candidates were awaiting Ordination and before they sailed, they visited some of the famous places of the Mother Country.\* At length the Bishop issued his commission to Dr. Frederick Keppel, Bishop of Exeter, who, in the "Royal Chapel of Saint James, Westminster," on Sunday, February 5, 1764, admitted to the Holy Order of Deacons, William Walter, Bela Hubbard, and Abraham Jarvis. They were ordained to the Priesthood in "the Parish Church of Saint James, Westminster," on Sunday, February 19, by the Rt. Rev.

\* See Appendix I, page 74.

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Charles Lyttleton, Bishop of Carlisle. They were licensed by the Bishop of London to officiate in the Plantations, on February 28, 1764.\*

The friends sailed in April and arrived at Boston in June. Mr. Jarvis journeyed to his parish by way of Hartford, which, says his son, he reached on "Election Day." On that day, when the new Governor was inaugurated, it was long a Connecticut custom for the Governor and his staff to attend in state a service in which a sermon was preached by some eminent divine. This was followed by an elaborate dinner for the officials, the Clergy and invited guests. The ceremony always drew together the most prominent people in the Colony, both Clerical and Lay. The preacher, noticing Mr. Jarvis in the congregation, paused in his discourse, and pointing at him the finger of scorn, said in a tone of angry contempt: "What do they not deserve who cross the Atlantic to bring in Episcopal tyranny and superstition among us?" Mr. Jarvis, finding himself the observed of all observers, quietly rose from his seat, and with calm dignity looked around upon the assemblage, in which was gathered the power, wealth and beauty of his native colony. Stung to the quick by this insult to the Church and Crown, the burly captain of a man-of-war, then lying at the mouth of the Connecticut, sprang up and shouted impetuously: "The infernal rascal, let us pull him out of the pulpit." One may look in vain for this interpolation in the printed sermon, or in any periodical of the day. It created a profound sensation, and among

\* For copies of Mr. Jarvis's letters of orders, see Note III, page 66.

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Churchmen was a topic of animated discussion. Mr. Jarvis proceeded without further incident to his parish, where he was warmly welcomed.\*

A committee was appointed by a parish meeting held August 1, 1764, to wait upon Mr. Jarvis and "to

acquaint him that, exclusive of the sum of twenty pounds sterling, what the Society for the Propagation of the Gospel in foreign parts allowed to this mission, the Church has agreed to raise seventy pounds sterling, for his support as minister of Christ Church in Middletown, he officiating as minister; to which he returned an answer that he accepted said offer."

For some reason, which no available records, either of the venerable Society or of the parish of Middletown explain, the sum previously given by the Society for the Propagation of the Gospel to Christ Church, Middletown, was withdrawn. Mr. Jarvis was never enrolled among the missionaries of that "truly Christian organization," which did so much for the upbuilding of the Colonial Church. His whole clerical income was from the salary pledged by the parish, which was seldom paid in full. The Society sent him, at the solicitation of the clergy of Connecticut, "gratuities" of ten pounds each at various times during the ten years from 1765 to 1775.† This did not discourage him in his good work, which was extended into the country surrounding Middletown for a distance of ten or twelve miles. We learn from a

\* This is told by Dr. Jarvis as happening in the year of his father's arrival, but as the dates conflict, must have been in some other year. Give the story as found in Dr. Jarvis's "Memoir."

† See Note IV, page 67.

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memorandum made by him, that there were at one time three hundred and sixty-five souls under his pastoral care, of whom one hundred and fifty were communicants. The general neglect by the ministers of the Standing Order to urge upon the members of their congregations the necessity of infant Baptism led many Congregationalists to bring their children to Church of England clergymen for Holy Baptism. It is said that on a certain Sunday evening Mr. Jarvis baptized eighty-seven children and ten adults. His readiness to minister to those destitute of religious privileges led him to undertake extensive missionary tours in the remoter parts of the county. In the vigorous parish organized by energetic Churchmen at Hartford he had a great interest. He frequently officiated there, and in every way encouraged them in their good work. The suggestion had indeed been made to unite Hartford and Middletown into a mission under the care of Mr. Jarvis. This, however, did not seem feasible to the Society for the Propagation of the Gospel, which at this time was unwilling to organize any new missions in New England.

On May 25, 1766, in Trinity Church, New York City, Mr. Jarvis was happily married to Ann, daughter of Mr. Samuel Farmar,\* a well known merchant of New York, by the Rev. Dr. Auchmuty. Mrs. Jarvis was a woman of superior accomplishments, and made for her husband a pleasant home, to which his friends were ever welcome. Members of Christ Church



united in July, 1768, to purchase a glebe of one acre

\* The present representative of the Jarvis family has reverted to the original spelling, Fermor.

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of land with a dwelling-house and other buildings upon it, situated upon the southwest corner of Church and South Main streets, from Andrew Johnson, for \$200. In this house Mr. Jarvis lived more than thirty years. He dispensed a generous hospitality and became known far and wide as a man of mark among his brethren. On September 14, 1779, his first child, a son named Samuel Farmar, was born, who died in infancy. His second son, also named Samuel Farmar, was born on January 20, 1786, and became the distinguished scholar and historiographer of the Church, whose memory is still precious.

While his marriage had relieved him from any financial anxiety, he still felt that it was due to himself to receive an adequate support: he knew that many of his brethren were suffering. He had no other reason than that for writing to the Secretary of the Society for the Propagation of the Gospel this letter, which has never before been published in full. It shows that he had a due regard for the proper maintenance of those who were doing the Lord's work in a new country. He is careful to show that the members of the parish did all they could; but, without condemning the Society for withdrawing the stipend, he urges the serious need of the amount they had promised. It is the letter of a man who is determined to do his full duty, and who wishes that those to whom had been given the charge of the maintenance of the missions in America should know the exact state of the case.

MIDDLETOWN, NOV. 21, 1767.

Rev<sup>d</sup>. Sir: I beg leave in this, particularly to acknowledge the Favour of your Letter of April 26, 1767. Your expressive

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Benevolence and the entire Goodness of the Society towards my indigent Station demand my unfeigned Thanks and warmest Gratitude. If in the Freedom of my last Letter, my Solicitude suggested any Expressions that hinted but a Doubt of these, I am really sorry, and can only rely on your Indulgence and Discernment to allow them no Sense but that of speaking the Desire I felt. I apprehend it is well consistent with the Dignity of the Office I have the Honour to sustain in the best of Churches, to be anxious that the Character may be supported above Contempt: which in these Times will hardly be without some such convenient Degree of external circumstances as may command Respect: For alas! Such is the Corruption, that the Excellency of Holy Things and Offices, is little attended to when destitute of a competent Aid from the World. Clothe the Office of Christ in Rags, and it will sink in Neglect and Dishonour, and be as undesirable as he himself was.

Experience gives but how melancholly a Proof of this, exemplified in the Church among us, as more or less respected in particular Congregations according as its Maintenance is reputable. That Respect gives Advantage to its Growth, and removes a great Disadvantage its Adversaries improve against it.

Therefore it is I venture on such Importunity to serve the

Church in this Place, which is very sensibly done by every Favour that promotes its competent Maintenance. To show you how deficient that is at present I most cheerfully follow your Requisition in the detail of what the Gentlemen of my Parish allow me annually. I never yet have received above fifty Pounds Sterling annually from the Parish as their Tax for my Support and the Profits otherways are to inconsiderable to deserve mention: and even that Sum is diminished in its Value by the Manner of Payment, as I usually receive but part of it in Money, and that paid in small Sums at different Times: the rest in Necessaries for my Family's use at a Disadvantage, as I could get those supplies cheaper and to greater Convenience with the Money. It is true they engaged from the first to give about twenty Pounds more and the reason of their

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Failure is rather because it overreached their abilities, than any neglect of doing what they could, as many poor people can do little, in Reality Nothing more than to provide a few slender Comforts for their own Families.

Could their Burden be alleviated, I should be in good Hopes they would be enabled to purchase a Glebe House, thro' the want of which I at present undergo many Inconveniences. This I believe would have been accomplished had they not been disappointed of the Assistance promis'd by Mr. St. George Talbot, deceased. Their Aim in Soliciting him was to improve what he should please to give for that purpose.

To the Superior Discretion of the Venerable Society, and the Consistency of it in their very extensive Attention to the Interest of Religion in general, I must however, submit our urgent Need: and also the Importance of supporting the Church in this Place as the only one on Connecticut River, and the Communication the Town has in its Commerce with a number of the most populous Towns in the Colony, that lie above on the same: cherishing Hopes in the good Providence of God that some happy issue may attend us. With ardent Prayers to God for his Blessing on the Society's Labours and their and your Prosperity and Welfare, I am Revd. Sir,

Their and your most Obed't hum'le Serv't,

ABRAHAM JARVIS.

To the Reverend Dr. Burton,

Secretary to the Society for the Propagation of the Gospel in foreign Parts,

Abingdon Street, Westminster.

As the Revolution approached, as the calm that followed the peace of 1763, when England became master of North America, was rudely disturbed, and the true loyalty and love of a united British empire which had grown out of the serving together of Regulars and Provincials in the forests of New York and Canada,

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sharing danger and achieving triumph for British valor, were succeeded by the oppressive measures of the ill-advised ministers of the Crown, the condition of the Clergy of the Church of England became a critical one. The same love of freedom was in the hearts of many, as it was in the hearts and on the lips of the men led by Samuel Adams, in Boston, or aroused by Patrick Henry's impetuous speech in Virginia. In Connecticut the greater number of Clergy were natives, and knew what it had cost to found and maintain the colony. They were sensible



that those who lived across a wide sea could not always judge wisely of the needs of the Colonists, could not administer affairs with the same prudence as those who were intimately acquainted with the varying dispositions and abilities of the thirteen colonies.

The right of remonstrance and petition these sons of Connecticut fully conceded, and they thought that measures of conciliation would in the end redress all abuses and heal all breaches. The Connecticut Clergy, as well as those in the other colonies, had taken a solemn vow at their Ordination to support the Crown. They dared not break that; they would not allow that it could be violated without sin. Open revolt they, as men of peace, as sincere lovers of their country, in which they included Great Britain, could not countenance.

We may say they were mistaken, we may say that those who like William White of Pennsylvania became patriots were right; but we cannot condemn them for inconsistency or lack of proper respect for

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constituted authority. The Clergy of Connecticut, when to words of petition succeeded the clash of resounding arms, when the Congress had declared the Colonies free and independent states, met in solemn convention at New Haven, on July 23, 1776, with Mr. Jarvis as President, and determined that, since the prayers for the Royal Family could not be used, and they would not mutilate the service, to suspend the public use of the Book of Common Prayer.\*

One brave man however, the noble confessor, John Beach, at Newtown and on Redding Ridge determined, as he said, "to pray for the King until the rebels cut his tongue out." He was cruelly treated, but did not live to see the close of the war, to behold Connecticut devastated by Continental and British soldiers, and to welcome the return of peace and prosperity to the land. He died in 1782, after more than half a century of effective work. The bullet, still to be seen, that was fired at him as he was preaching, attests the courage and the sincerity of his convictions of right and duty. He may serve as an example of the Clergy in this Colony.

Mr. Jarvis continued his ministrations in private, his visits to the sick and to the whole within his cure. We may well believe that in his own home he offered up prayer and praise. Early in the Revolution he incurred the bitter opposition of the "Sons of Liberty," and in the correspondence of Silas Deane we can read several slighting allusions to the "Tory parson, Jarvis." Several times the life of the Rector of Middletown was in danger. Friends who did not

\* See Note V, page 68.

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share his opinions shielded him from the violence of the mob. The story that is told of his visiting a dying parishioner at Durham, six miles from his

home, and meeting on his return a well-mounted horseman who engaged him in conversation and tried to secure from him some words whereby he might be accused, shows the caution and skill with which he held his opinions. His companion, who was a well-known patriot, said afterward, "The old fox was too cunning for me, for if I could have got anything out of him I would soon have had him off his horse."

Mr. Jarvis was very careful in his ministrations to all who needed them, even if it brought to himself discomfort or peril. Moses Dunbar, a parishioner, was compelled to leave his family and seek refuge on Long Island for his Tory sympathies. Returning to visit his loved ones, he was arrested and condemned as a spy to be hung. Mr. Jarvis, at his request, visited Mr. Dunbar in the jail at Hartford, and when he was hung accompanied him to the scaffold. He was violently assailed for this act of Christian duty. A letter he wrote in his calm, dignified style to the Connecticut papers allayed the excitement. At another time a forged letter full of invective against the American cause, signed Abraham Jarvis, was sent to New London for publication. Mr. Green refused to publish it and it came back to Middletown. It remained for a long time in the window of Mrs. Bigelow's tavern. One day Mrs. Bigelow called in Dr. John Osborn, who was passing, and said, "Here is a letter which has been lying some time and the

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seal is partly broken; it is some plot against Mr. Jarvis and I desire you to open it." Dr. Jarvis says in his "Memoir" that Dr. Osborn did so, and recognized the handwriting under an assumed name. "In this providential manner the wicked design was defeated."\*

As the weary contest drew to a close, Mr. Jarvis, Mr. Tyler of Norwich, Mr. Hubbard of New Haven, opened their churches and read the service, omitting the prayers for the King and Royal Family. The exact date cannot be known, but it was before April, 1781, as in that month the vestry of St. James, New London, resolved "to call on some Rev. gentleman to officiate in the Church of St. James as Rev. Mr. Jarvis or Mr. Hubbard does."†

In July, 1780, Mr. Jarvis officiated for two or three Sundays in King's Chapel, Providence (now St. John's). He was urged to accept the rectorship of that parish, but declined, preferring to remain with those who had been under his care for nearly twenty years.

The Connecticut Clergy, though much troubled and hunted by minute men, still maintained their Conventions and met as frequently as practicable. When the issue was no longer doubtful, when the United States had begun to put on the form and semblance of a nation, then the determination that they must provide for themselves an ecclesiastical head became



fixed in their minds. They knew all the risk of the voluntary system; they knew that their salaries

\* The Evergreen, III, page 98.

† Hallam's Annals of St. James, page 58.

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would be small and precarious, but they also believed devoutly in the apostolic ministry of Bishops, Priests and Deacons.

Mr. Jarvis, as Secretary of the Convention, had much to do in arranging for the meeting at Woodbury, on the feast of the Annunciation, 1783. Its happy result was undoubtedly largely due to him, for he was a leader, and to him was entrusted the mission to New York, and the long and possibly fruitless interviews with Clergymen who might think the action of Connecticut precipitate. With the venerable Jeremiah Leaming, whose sufferings in the war are well known, he renewed a pleasant intercourse. He had already prepared in duplicate the papers necessary to be given to the English Archbishops by the Bishop-designate. The original draft was altered by his hand to make it apply to the case of Dr. Seabury, who undertook the journey. The minutes of the Convention at Woodbury were probably in existence among the Bishop's papers fifty years ago, when Dr. Jarvis wrote his "Memoir."

One act of the Convention at Woodbury has sometimes been overlooked. The Rector of Christ Church, Philadelphia, had put forth in the summer of 1782 a pamphlet in which, considering it doubtful whether England would consent to confer the Episcopate upon the United States, he devised a plan for district assemblies of "Episcopalians," as he styled them, and the election of some suitable presbyter to be President in each one of them, who, with the permission of the assemblies, was to set apart men for the ministry until Bishops could be procured. A declaration upon

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Episcopacy was to be made, stating that it would be adopted whenever possible. The alarm aroused by this pamphlet among true Churchmen was intense, and nowhere was it received with greater apprehension than in Connecticut. It was the work of the Secretary of the Woodbury meeting to draw up, in the name of his brethren, their solemn protest and remonstrance, and send it to Mr. White. The paper is strong and dignified, and sets forth clearly what the Church had always held as of faith concerning the Episcopate. Mr. White soon after saw that the difficulties in obtaining the succession were not insuperable, and lived to be Bishop of Pennsylvania, to preside at the Consecration of Dr. Jarvis, and to be for nearly fifty years the revered patriarch of the American Church.\*

While Dr. Seabury was vainly imploring the English Episcopate to rise superior to statecraft and political considerations, it was with the Secretary of the Convention that he maintained a correspondence. From the Rector of Middletown he received letters of

friendship and of business. To him that man, wearied but not downcast, turned as to a dear friend and brother.

It was the work of Mr. Jarvis and Dr. Leaming to secure from the Legislature an act for freedom of worship which was passed at the session of 1784. The letters describing the manner in which their design was obstructed are delightful reading.

When Bishop Seabury reached New London in July, 1785, he at once informed Mr. Jarvis, and to

\* This paper of Mr. Jarvis is printed in Bishop White's Memoirs, edition of 1880, in Appendix III to page 102, on pages 336-340.

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him was left the duty of summoning the Convention, of informing the candidates for Deacon's Order, and inviting such staunch and tried men as Dr. Parker and Dr. Moore to be present. To his parsonage came on that August day, one hundred and twelve years ago, the Bishop of Connecticut to be received with the honor due to his office, and the affection due to a beloved friend. The contemporary account of the Convention, Ordination, and Convocation, is from the pen of Mr. Jarvis. Could it be found it would be an invaluable document.

In all the stirring and perplexing events of the years when uncatholic principles were prevailing in the States to the southward; when there seemed to be no plan of union, or agreement in sound doctrine; when Arianism erected itself above the truth as it is in Jesus, and attempted to invade the household of God, the Churchmen of Connecticut were brave, resolute and united. They knew the faith, they defended it and would not willingly allow one iota of catholic and primitive doctrine to be lost.

Bishop Seabury and the Clergy of this Diocese were so doubtful of any "Continental union" of the Church, that in January, 1787, they selected Dr. Jarvis to go to Scotland for Consecration, that a valid succession might be obtained. It was hoped that Dr. Parker would accompany him. But the wise moderation of Bishop White and the sagacity of Provost Wm. Smith made that unnecessary; and when on October 2d, 1789, the amended constitution of the American Church was signed by the New England representatives, those from Connecticut were Abraham Jarvis and Bela Hubbard. *Par nobile fratrum.*

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The death of Bishop Seabury in February, 1796,\* while it saddened, did not discourage the Church people of Connecticut. It was to them an occasion of sincere grief, for they knew what he had wrought for the up-building of the Church; how he had wisely and earnestly imbued the whole body of Clergy with his spirit. When the special Convention to elect a successor was held in Trinity Church, New Haven, on May 5, 1796, it was the Rector of Middletown who in suitable and touching words told the story of the first Diocesan Bishop in America. It was to Abraham Jarvis that



the members of the Convention turned as one qualified by learning, by the regard of his brethren and by his intimate knowledge of the needs of the Diocese to accept from them an election as their spiritual Father. The records only show the fact of the election, they do not detail the circumstances. For some reason not now apparent, Mr. Jarvis was unacceptable to some influential Laymen, and even the Clergy were divided in their preference. It is stated on the authority of the letter of the Rev. Abraham L. Clarke to Dr. Parkér, of Boston, that there were several ineffectual ballots. The choice of a large majority was the Rev. John Bowden, a scholar of the nicest accuracy, a gentleman of the most polished manners, a controversialist of the most scrupulous courtesy, and a theologian deeply read and apt to impart his knowledge clearly to others. A native of Ireland, the son of a British officer, Mr. Bowden had been most carefully educated, both at home and at Princeton (then the College of New Jersey) and King's College, from which

See Note VI, page 68.

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he was graduated in 1772. He studied for the ministry under the Clergy of Trinity Church, New York, and in 1774 was made Deacon by Dr. Keppel, Bishop of Exeter, and ordained Priest by Dr. Terrick, Bishop of London. He became assistant minister in Trinity Parish, New York, under Dr. Auchmuty and Dr. Inglis, his colleague being Dr. Benjamin Moore. He suffered for his loyalty to the Crown while living in retirement at Norwalk, and after the Revolution, when the new Trinity Church was opened for divine service, found it impossible for him to retain his position, as his voice was weak. He settled at Norwalk again, becoming rector of St. Paul's Church in 1784. His weak lungs compelled him in 1789 to accept a parish at St. Croix, West Indies. This not proving altogether beneficial, Mr. Bowden returned to the United States and took up his abode at Stratford, where he opened a classical school of high grade.

It was this friend of Seabury, this pleader for a pure and catholic religion for the American people, that many of the Connecticut Clergy and Laity wished to be their Bishop. To one of Mr. Jarvis's delicacy of feeling, whose only desire was the good of the Church in his native State, it was both unpleasant and distressing to be the subject of vigorous debate and heated conversation. He was finally elected by a majority of the two houses of the Convention, and Mr. Bowden, Mr. Baldwin, Col. Joseph Drake and Philip Nichols were the committee to announce to him his election. Evidently Mr. Jarvis was hurt and troubled by the long balloting and want of unanimity and immediately declined the honor. There had been after his

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election no provision made for his support. There had been no effort to begin an Episcopal Fund, and the Bishop-elect would be obliged to depend entirely

upon his private means. At the Annual Convention held in St. Peter's Church, Cheshire, on June 1, 1796, which considered specially the interests of the recently established Episcopal Academy, Mr. Bowden was elected Principal, and a special Convention for the election of a Bishop was appointed to be held in New Haven in October. Meeting again in Trinity Church, New Haven, on October 19, 1796, there was no hesitation seemingly as to whom all the clergy and laymen wanted for their Episcopal head. The election of Mr. Bowden was unanimous. Mr. Bowden requested time for consideration and was allowed to defer his answer until the Annual Convention of 1797, when in the old town of Derby, adorned and blessed with the presence of good Dr. Mansfield for so many years, and under his presidency as senior presbyter, the Clergy and Laymen came together in those perfect days of June, of which our New England Lowell sings. Mr. Bowden was forced to say that his health forbade the acceptance of the heavy duties of the Episcopate. The Convention then chose for the second time, without a dissenting voice, the Rev. Abraham Jarvis, D.D., to be their Bishop. Dr. Jarvis was not present and no committee seems to have been appointed by the Convention to notify him of his election.\* The President and Secretary of each house were instructed to prepare the proper credentials for the Bishop-elect, and thankfully the Convention separated, glad that they could soon

\* See copy of the Secretary's letter, Note VII, page 69.

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expect the vacant Episcopate to be worthily filled. At the Convocation of Clergy held immediately after the Convention, it was agreed that Mr. Baldwin be the attending Presbyter if Dr. Jarvis should go to Philadelphia for Consecration, and that collections be made in the various parishes for defraying their expenses, to be sent to Mr. Hubbard before "the first Sunday in August next." Bishop White, with that gracious and cordial readiness to please others which distinguished him, was willing to come to Connecticut for the Consecration, as was the preference of the Church people of the State, and appointed Trinity Church, New Haven, as the place, and the feast of St. Luke the Evangelist as the day when the second Bishop of Connecticut should be admitted to his high and holy office.\* It was in the old Trinity Church that the Bishops of Pennsylvania, New York and Massachusetts, with a large number of the clergy assembled, and an interested congregation witnessed a service then celebrated for the first time on the soil of Connecticut.† The arrangements for the service seem simple, as we read them in the printed record. There was first a special meeting of the Convention, after which divine service was attended, Morning Prayer was read by the Rev. Mr. Ives, and a sermon adapted to the occasion was delivered by the Rev. Dr. Smith.‡ After the Consecration the Bishop was "recognized by the Convention," the address being made by the Rev. Bela Hubbard, of Trinity



\* See Appendix II, page 82, for contemporary accounts of his election and Consecration, and Appendix III, page 83, for copies of original documents concerning the Consecration.

† Note VIII, page 70. † Note IX, page 71.

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Church, New Haven. Bishop Jarvis's reply is said to have been "suitable."\* He then, following the precedent of Seabury, delivered his first charge. This was published and bears out the encomiums of those who heard it.

Bishop Jarvis had a high ideal of his duty as Bishop, although retaining for two years his parochial charge, he knew the needs of a diocese that for nearly two years had been without any oversight, and immediately commenced a thorough visitation. His son, the finished and profound student, Dr. Samuel F. Jarvis, tells us that his father's method was to spend a day or more in each parish. For the larger and more important parishes he chose Sunday as the day of visitation, for the smaller a week day. The service was always in the morning. The afternoon was used for travelling. In the evening there would gather around him the members of the parish, visiting Clergy and others, with whom the Bishop would have pleasant and important interviews, not merely the chat of the day, but the discussion of biblical, theological, and ecclesiastical topics. Bishop Jarvis suffered severely from asthma, and it is said that after thus bearing well his part in these discussions he would spend the night sitting in his chair supported by pillows, in the greatest pain, but he bore all with patient submission and a sweet cheerfulness which brought tears into the eyes of all who were witnesses of his sufferings. There were few parishes to visit. There was not the hurry, confusion and excitement as to the necessity

\* See for the Bishop's address and that of the Clergy, Appendix IV, page 87.

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for keeping the next appointment which seems to be the accompaniment of modern Episcopal visitations. Time then was not the sole consideration. It was not thought to be wasted if spent in the service of God, in learning the actual condition spiritually, financially, and otherwise of the various parishes. A Bishop was a novelty, but his character, his office, was fitly appreciated, and by the longer sojourn in the parishes there grew up that love and devotion for the Bishop which has always distinguished Connecticut. The progress during Dr. Jarvis's Episcopate was slow. It was, however, of a permanent character, as the organization of St. Michael's, Litchfield, and the revival of the parish at Hartford show. The better support of the Episcopate was among the subjects which engaged the earnest attention of many Conventions. The tax of a half-penny in the pound which had been recommended in the early days of Seabury's administration was again urged, and after 1801 a tax of one and a half mills on the dollar was substituted. There was,

however, no full response to this recommendation, and although in 1792 "Trustees for receiving and holding donations for the support of the Bishop of the Protestant Episcopal Church in this State" had been appointed and incorporated, Bishop Jarvis quaintly says in his address to the Convention of 1812: "And as if nothing more was intended by the zeal that was shown to procure it, there it rested." The income of Bishop Jarvis from the Diocese was very small. The Convention records seem to pass over entirely the question of any stated salary to him.

The affairs of the Episcopal Academy, which had

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been suggested in 1793, and formally authorized in 1794, and which in 1796 had received its first principal and pupils, occupied much of the time and thought of Bishop Jarvis. He knew well the power it might be made in moulding the character of the men who ought to be the strength of the Church in a few years. He was very anxious for its prosperity: besides the formal recommendation that was made of it in the Convention and the appointment of Committees to look after its prosperity, the Bishop considered the Academy the nucleus for diocesan institutions, and in 1799 removed to Cheshire and personally watched the growth of the school under its brilliant principal, Dr. Bowden. His only son was a pupil in the Academy, and his parents watched with gratified solicitude his rapid moral and mental development under the careful instruction given there. Surely the Academy should be as carefully and lovingly maintained by those who have seen the benefits it has conferred upon the Diocese in the one hundred years and more of its existence.

When the Prayer Book had been finally adopted in 1789, and used after October 1, 1790, throughout the American Church, the Bishop and Clergy of Connecticut did not think that their authority to set forth services for special occasions for which the Prayer Book did not provide was taken away. It was from the consideration that with the new order of things, without any wealthy corporation, such as the Society for the Propagation of the Gospel, to pay their salaries, there would be restlessness and uneasiness under

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the method of self-government and voluntary subscriptions instead of guaranteed salaries, that the permanence of the pastoral relation was emphasized by the office of Induction of Ministers, discussed and set forth by the Convocation of Clergy at Derby, November 20, 1799, and now under the title of "An office of Institution of Ministers into Parishes or Churches," a part of our Book of Common Prayer. Prepared by the preacher at Dr. Jarvis's Consecration, the eccentric but accomplished William Smith, it shows the prevalence of correct views of the tie between minister and people in this the Mother



Diocese of the American Church. The Bishop by his advice and liturgical knowledge may possibly have aided in its preparation; certainly, he, at the request of the Diocese, circulated it among the Bishops and Clergy in the other dioceses; and by its merit as well as by his influence it was finally adopted for general use. Alas! that in practice we fall behind our theory, and seldom have that solemn bond of union emphasized by insisting upon Institution.

Whether the Bishop was specially concerned in the steps which led to the publication of *The Churchman's Magazine* does not appear. This was a Connecticut project, meant to promote the sound and Christian principles of the Church. As we look now at its faded pages, as we think of those who with their care of several parishes widely separated could still give money and thought to its preparation and circulation, we are again amazed at the audacity of their faith. They were not afraid to show plainly what they believed and why. What the Academy was

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doing for the boys the magazine hoped to do for the men. Tillotson Bronson and his co-editors deserve high praise. It was the very first periodical of the Church, and while its subscription list was never large in Connecticut, while its editors, as editors often do, had to shoulder a great financial burden, it was a real power. Transferred in 1808 to New York City and edited by Dr. Hobart, it did not lose its character. What Bishop Jarvis wrote for it cannot now be identified, but that he aided in its support with both money and articles is quite certain. *The Churchman's Magazine* preserved the correspondence of Dr. Johnson, it gave the letters of Dr. Seabury and the Connecticut Clergy, and is the authority for many items of our early history that otherwise might have been absolutely forgotten. With the anxiety that a very moderate support gave, with all the care that a growing diocese required, Bishop Jarvis's heart and mind were full. It is sad to think that he had to bear the ill will of some who cruelly and harshly misjudged him; that by contrast with his predecessor his Episcopate is not as fully known as it should be, and his real excellence, his very strong qualities, almost forgotten. The material for a complete history of the seventeen years of the second Bishop of Connecticut is still in manuscript. Some events that are not clearly or fully understood could be elucidated from documents which may be in existence but have never been printed or examined.

The action taken by the Bishop of Connecticut and his Clergy regarding Ammi Rogers has been often misrepresented. The case was in many respects

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remarkable. Ammi Rogers, claiming descent from John Rogers, the martyr, had been a student in divinity with Mr. Jarvis at Middletown. He was talented, witty and pleasing in his manner. He

seemed to have many of the qualities of a true minister of Christ, but it was only in appearance; for he was morally worthless. There was in him no honor or integrity. His breaches of the seventh commandment were notorious. For one specially aggravating instance of his lust Mr. Jarvis refused to allow him to remain under his roof. This excited the young man's anger and revenge, and from that day vindictiveness and cruelty of every sort were heaped upon the head of the Rector of Middletown by Mr. Rogers. Removing to the western part of the Diocese, he studied for a short time under Dr. Mansfield. Again the would-be candidate set forth upon his travels and in the vicinity of Saratoga, N. Y., at Ballston, whose springs were beginning to be celebrated, he read the service and preached with much unction. The work he did there seems marvelous. It is a proof of the neglect of the Church that no lay reader or clergyman had ever before settled in that region. It was a part of the vast mission field which Dominie Ellison, of St. Peter's, Albany, traversed as he had opportunity. Mr. Rogers, by his reports, which were written in an inflated style, fascinated the Clergy of New York; and he was received with applause, admitted as a candidate for Holy Orders, and about to be ordained when Dr. Beach heard the rumors affecting his character, and refused to sign his testimonials unless he could bring a written certificate that he had not been rejected in

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Connecticut. As he had sense enough to forbear applying, such a certificate was easily procurable. He went among his friends and relatives in Branford, where he had not lived for at least five years, and received from them certificates of good character. The Rev. Philo Perry, of Newtown, the Secretary of the Diocese of Connecticut, not being at home when he called, a young man of his acquaintance, Isaac Davis, wrote in Mr. Perry's name a certificate, covering not only the fact but also testifying to his moral character. With this proof of his integrity, he was made Deacon by Bishop Provoost, and ordained Priest in due time. Chosen Deputy to the General Convention of 1799, and two years later leaving his work in Saratoga County, which had spread over a large area, he came to his native town of Branford and began to hold services. With his fascinating way he gathered large congregations. When Bishop Jarvis knew what he was doing, he inhibited him from officiating in Connecticut until he could produce proper testimonials from the Bishop and Standing Committee of New York. There was then no canon regulating removals, and several of the Clergy thought he should be received because he was Rector of a parish. When finally he procured letters from New York they were not satisfactory. Mr. Rogers delighted in the sensation he was creating, and still claimed the right of a seat in the Convention. Finally, after laying the matter officially before the Bishop of New York, the Bishop



of Connecticut, with the advice and consent of the Clergy, and at their request, suspended the Rev. Ammi Rogers from officiating in any parish of the Diocese.

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The disgraced Priest was furious; he had been chosen Rector of St. John's, Stamford, where he was supported by many influential laymen. He carried his case to the General Convention of 1804, which met in New York City. It occupied much of the time of the House of Bishops. Bishops White, Claggett, Jarvis, Moore and Parker composed the House. Bishop Jarvis, with that nicety of conscientious scrupulousness which he had, was not present when the question was considered. The decision of the other Bishops found "the conduct of the said Ammi Rogers in the State of Connecticut since he left New York has been insulting, refractory, and schismatical in the highest degree, and were it tolerated would prove subversive of all order and discipline in the Church." They declared that he was amenable to the authority of Connecticut. The Bishops also proposed the "Canon of Removals," which was the first to cover such cases. Under what Bishop Jarvis and Connecticut Churchmen thought was the "decision" of the House of Bishops, there was a session of Convocation at Cheshire, October 3, 1804, when, in the presence of the presbyters of the Diocese, the Bishop pronounced a sentence of degradation against Ammi Rogers. The accusations of the degraded man were now redoubled, some of the Clergy sympathized with him, thought the Bishop had been harsh and tyrannical, was a Lord Bishop, not a meek and lowly shepherd of the people. Mr. Rogers, with his ingenuity of language and facility for influencing the passions of men, turned it to account both politically and ecclesiastically. He defied the authority of the Bishops, he ridiculed and

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slandered every one concerned in the sentence of degradation, and still officiated in defiance of law and order. A civil suit for slander, a citing the Bishop before a New York court to pay damages, were among the least of the malicious acts of this unprincipled man. Of his work at Hebron, into which he intruded, of his making men, who were undoubtedly sincere in their love and regard for the Church, aid him, we need not now speak particularly. It is enough to know that, while technically Mr. Rogers had civil law upon his side in some respects, he had openly and maliciously broken every bond of unity and order, and had exalted the individual above the Church in its constituted authorities.

It was very hard for Bishop Jarvis to think that any were ready to attribute to him qualities he did not possess. It was exceedingly bitter to find those once friends cold and distant. A man of peace, he disliked controversy and debate. A man of the purest and noblest morality, he could not tolerate the slightest

approach to immorality. The Church in Connecticut was still in the experimental stage of her existence. She had not those sure and unfailing traditions and customs which now serve as precedents. She had not fully recovered from the effect of the Revolution, and had no precedent to guide her. Her Bishop acted, as he thought, upon a "decision" of his peers. Others, and among them Bishop White, regarded it as an opinion. It was while smarting under a sense of this injustice that he said in an address to the Convention of 1807: "The false tongue of the transgressor has found listening ears, and minds disposed to credit

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his tales. By them the Bishop's character has been loaded with obloquy and reproach, and Korah (though thus to use the name is degrading even to Korah) in the eyes of his company has become the saint, and the Bishop the sinner."

Bishop Jarvis had the pleasure of assisting at the consecration of Dr. Benjamin Moore, of New York, in 1801; of Dr. Samuel Parker, of Massachusetts, in 1804; of Dr. John Henry Hobart, as Assistant Bishop of New York, and of the Rev. Alexander Viets Griswold, as Bishop of the Eastern Diocese, in 1811; and of Dr. Theodore Dehon, of South Carolina, in 1812. Dr. Hobart and Mr. Griswold, afterward so marked for their wonderful work in the Church, would have been consecrated in New Haven when the General Convention met here in May, 1811, but the small attendance of Clergy and Laity, and the presence only of the senior Bishop, Dr. White, with Bishop Jarvis in the House of Bishops, compelled the two Bishops to journey to New York; and there in Trinity Church, with the presence of Bishop Provoost, who came from his sick room for the service, the Consecration took place on May 29.

It was two years later, in the pleasant home he had made for himself in New Haven, in the presence of his wife and son, after having with great devotion and reverence received from the Rev. Henry Whitlock, of Trinity Church, the Holy Communion, that he gently passed from earth in the seventy-fourth year of his age. He was buried beneath the chancel of the new Trinity Church, and upon the walls of the Church may be seen the appropriate tablet with an

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elegant Latin inscription which filial piety and correct taste prompted.\*

The four Bishops of this Diocese have been men of marked and strong character. As we know the second Bishop better, we shall the more highly esteem him, and enroll "Abraham of Connecticut" among those whom the American Church deem worthy of high praise for the work they did, for the sufferings they endured, and for the manner in which they triumphed over many difficulties. Courage, endurance, firmness, characterize him, and thankfully do we unite in



this joyous and loving tribute to a man who, in the days of the Church's weakness, did his full duty.

\* See Note X, page 72. See Appendix V, page 90, for Dr. Bronson's character of Bishop Jarvis from the memorial sermon before the Convention of 1813.

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## NOTES AND APPENDICES

TO ADDRESS OF THE REV. JOSEPH HOOPER, M.A.,

PAGES 25-61.

## NOTE I.

The following is a complete list of the publications of Bishop Jarvis :

A Discourse delivered before a Special Convention of the Clergy and Lay Delegates of the Episcopal Church in the State of Connecticut, in Trinity Church, New Haven, on the Fifth Day of May, one thousand seven hundred and ninety-six, occasioned by the death of the RIGHT REVEREND SAMUEL SEABURY, D.D., Bishop of Connecticut and Rhode Island. By Abraham Jarvis, A.M., Presbyter and Rector of Christ Church, Middletown.

12 mo. pp. 20.

New Haven : Printed by T. & S. Green.

Bishop Jarvis's charge to the Clergy of his Diocese, delivered immediately after his Consecration in Trinity Church, New Haven, on the Festival of St. Luke, October 18, 1797. Together with the Address of the Convention of the Protestant Episcopal Church in Connecticut to their Bishop and the Bishop's Answer.

12 mo. pp. 30.

Printed at Newfield, by Lazarus Beach, 1798.

A Sermon delivered at Danbury and Ridgefield on a Visitation by the Right Reverend Abraham Jarvis, Bishop of Connecticut, and printed at the request of a number of the Members of the Churches.

12mo. pp. 16.

Danbury : Printed by John C. Gray. Dec., 1809.

## NOTE II.

The residence of Dean Berkeley in Rhode Island from 1729 to 1731, had important results for religion and learning in America, although the main purpose of his coming to this country, the establishing the College of St. Paul for the edu-

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cation of young Americans, could not be accomplished. At the suggestion of his friend, Dr. Samuel Johnson, of Stratford, he deeded his farm at Whitehall to Yale College as an endowment for a Berkeley scholarship in the classics. After his return to England, with subscriptions he could not return and the gifts of friends, he sent for the library of Yale a collection of standard works in theology, philosophy, classics and general literature. "By far," says a contemporary account, "the best collection that ever came to America." It was long kept in separate cases. Some of the volumes are still in Yale Library.

## NOTE III.

The originals of these letters of Orders as Deacon and Priest are in the possession of the Rev. Samuel Fermor Jarvis.

By the Tenor of these presents, we Frederick, by Divine Permission, Bishop of Exeter, do make it known unto all men, That on Sunday the fifth Day of february in the year of Our Lord one Thousand seven hundred and sixty-four, we, the Bishop before mentioned, solemnly administering Holy Orders under the protection of the Almighty in the royal chapel of St. James's, Westminster, did (at the request of our Reverend Brother Richard, Lord Bishop of London) admit our beloved in Christ Abraham Jarvis, B.A. of Yale College in Connecticut, New England (concerning whose Morals, Learning, Age and Title the said Lord Bishop was well satisfied) into the holy order of Deacons, according to the manner and form prescribed and used by the Church of England, and him the said Abraham Jarvis, did then and there rightly and canonically ordain Deacon. He having first in our presence freely and voluntarily subscribed to the thirty-nine articles of religion, and to the three articles con-

tained in the thirty-sixth Canon, and he likewise having taken the Oaths appointed by Law, to be taken for and instead of the oath of supremacy. In testimony whereof we have caused our Episcopal seal to be hereunto affixed the day and year above written and in the second year of our Consecration.

FREDERICK EXON.



By the Tenor of these presents, we, Charles, by Divine Permission Bishop of Carlisle, do make it known unto all men That on Sunday the nineteenth Day of february in the year of our Lord one thousand seven

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hundred and sixty-four, we the Bishop aforementioned, solemnly administering holy Orders under the protection of the Almighty in the parish Church of St. James, Westminster did (at the request of our Reverend Brother Richard, Lord Bishop of London) admit our beloved in Christ Abraham Jarvis, B.A. of Yale College, Connecticut (concerning whose Morals, Learning, Age and Title, the said Lord Bishop was well satisfied) into the holy Order of Priests, according to the manner and form prescribed and used by the Church of England and him the said Abraham Jarvis did then and there rightly and canonically Ordain Priest. He having first in our presence freely and voluntarily subscribed to the thirty-nine Articles of Religion and to the three articles contained in the thirty-sixth Canon and he likewise having taken the oaths appointed by Law to be taken for and instead of the Oath of Supremacy. In Testimony whereof we have caused our Episcopal Seal to be hereunto affixed the day and year above written and in the second year of our Consecration.

CHA : CARLISLE.



## NOTE IV.

The courtesy of the Keeper of the Records of the Society for the Propagation of the Gospel in Foreign Parts furnished the writer with the letter in the text, and these interesting items of the relation of Mr. Jarvis to the Society :

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

19, DELAWARE STREET, WESTMINSTER, S. W.,

Nov. 3, 1896.

Dear Sir :—The Society in 1761 gave the Rev. Mr. Leaming "leave to chuse a proper person to be sent over to England for holy orders according to the request of the people of Middletown" (Journal, May 15, 1761, p. 88) but on learning from Dr. Johnson in 1763 that Messrs. Jarvis and Cutting intended waiting on the Society, it desired the Dr. to inform them that they must not have expectation of being provided for by the Society immediately, there being no vacant Mission to which they can be appointed, nor any thoughts at present of establishing any new one in New England" (Jo., 15 July, 1763, p. 393.)

Mr. Jarvis himself and the Connecticut Clergy in Convention appealed for assistance on his behalf in 1765, when the Society replied that it did "not think it proper to make any addition at present to their Missions in

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New England—that if Mr. Jarvis and Mr. Hubbard are determined to leave their Parishes, the Society gives them a recommendation to North Carolina, where a good provision is made for the clergy." In the meantime (17 Jan. 1766) it voted them "each a gratuity of £10" (Jo., 17 May, 1765, and 17 Jan., 1766, pp. 364, 509-10.)

In reply to his letter of 21 Nov., 1767 (a copy of which is enclosed), a second gratuity of £10 was voted to Mr. Jarvis on 17 Feb., 1768 (Jo. of that date, p. 451.)

The appeals of the Clergy of Connecticut on his behalf on Sep. 26, 1773, and Sep. 25, 1774, resulted in a further gratuity of £15 to him (Jo., Jan. 21, 1774, and Feb. 17, 1775, pp. 62-3, 303-.)

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Yours faithfully,

C. F. PASCOE,  
(Keeper of the Records.)

The Rev. JOSEPH HOOPER,  
Durham, Conn.

## NOTE V.

Among the papers of the Reverend William Clark, Rector of



St. Paul's Church, Dedham, Mass., 1769-1777, now in the archives of the Diocese of Massachusetts, there was recently found by the Rev. Dr. Edmund F. Slafter, Registrar, the following curious and interesting document. It is here printed from the copy furnished to the Rev. Dr. Hart, Registrar of this Diocese, by his kind permission :

" At a Convention of the clergy of the Chh of England in the Colony "  
 " of Connecticut, at the house of Mr. Hubbard, in New Haven, on "  
 " "Tuesday, the 23d day of July in the year 1776 " "  
 " It was voted, that the following mode of public worship should be carried out in their respective churches. " "  
 " 1st Singing. 2dly a chapter out of the old Testament. " "  
 " 3rdly Psalms of the Day, out of the Old Testament. " "  
 " 4thly Some Commentary—5thly a Psalm, 6thly a Sermon, " "  
 " and lastly, Part of the 6th Chap'r of St. Math'w, ending with " "  
 " the Lord's Prayer, all kneeling.—The Blessing."

#### NOTE VI.

Late in the month of February, 1796, "Mr. Jarvis of Middletown was sitting before the fire" so says an eye-witness, his  
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wife near him engaged in some domestic employment, and his little son playing about the room. A messenger entered with a letter sealed with black wax, and handed it to Mr. Jarvis in silence. He opened it and his hand shook like an aspen leaf. His wife in great alarm hastened to him, and his son crept between his knees and looked up inquiringly into his face. He could not speak for some minutes. At last he said, slowly and convulsively, "Bishop Seabury is dead."—*Beardsley's History of the Church in Connecticut, Vol. I, p. 438.*

#### NOTE VII.

The only official document concerning the election of Dr. Jarvis is the following letter from the Rev. Philo Perry, Secretary of the Convention, and Rector of Trinity Church, Newtown, 1787-1798. The original is among the valuable documents in possession of the Rev. Samuel Fermor Jarvis :

DERBY, June 7, 1797.

Rev. & Dear Sir :—I have the pleasure of giving you official information, that the Convention held this day in this place, has unanimously, in both its branches, appointed you to the office of Bishop of this Diocese. I am authorized to assure you, that the Nomination was made by your brethren the Clergy, without a dissenting voice & that the Lay Delegates were not less unanimous in their concurrence.

In behalf of the Convention—I am,

Rev. & Dear Sir, your affectionate  
 Brother and humble servant,

Rev. Mr. JARVIS.

PHILO PERRY.

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#### NOTE VIII.

This extract from Dr. Hubbard's *Notitia Parochialis* contains an exact transcript of the Letter of Consecration, and has been carefully compared with the original in the possession of the Rev. Samuel Fermor Jarvis :

On the 18th day of October  
 a Consecration was held in Trinity Church of whh the following will Inform

Know all men by these presents that we  
 William White D D  
 Bishop of the Protestant Episcopal Church in the  
 Commonwealth of Pennsylvania  
 presiding Bishop  
 Samuel Provoost D D

Bishop of the Protestant Episcopal Chh in the  
 State of New York  
 Edward Bass D D  
 Bishop of the Protestant Episcopal Church in the  
 States of Massachusetts & New Hampshire  
 under the protection of Almighty God  
 in Trinity Church  
 in the City of New Haven  
 State of Connecticut

in the Year of our Lord one thousand seven hundred & ninety seven, on Wednesday the Eighteenth of October being the Festival of St. Luke, did then and there, rightly & Canonically consecrate our beloved in Christ Abraham Jarvis D D, Rector of Christ's Church in the City of Middletown State of Connecticut of whose sufficiency in good learning soundness in the faith & purity of manners we are fully ascertained into the office of Bishop of the Protestant Episcopal Church in the said State, to whh the said Abraham Jarvis hath been elected by ye Convention of ye sd State.

In Testimony whereof we have signed our names and caused our Seals to be affixed given in the City of New Haven, State aforesaid, this Eighteenth day of October in the Year of our Lord one thousand Seven Hundred & Ninety Seven.

WM WHITE D. D. (Seal)

SAMUEL PROVOOST D. D. (Seal)

EDWARD BASS D. D. (Seal)

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#### NOTE IX.

The sermon of Dr. Smith was from Ephesians IV, 11, 12. The thanks of the Convention were given to the preacher by a special Committee, the Rev. Ashbel Baldwin and Eli Curtis, Esq., who were also charged with the duty of publishing the sermon. It bears the following title :

#### DISCOURSE

DELIVERED ON THE 18TH OF OCTOBER, 1797.

[Being the Festival of St. Luke.]

IN TRINITY CHURCH, IN NEW-HAVEN,

BEFORE THE

Ecclesiastical Convention,

OF THE STATE OF

CONNECTICUT;

ASSEMBLED THERE TO WITNESS THE CONSECRATING OF THE RIGHT REV.  
 ABRAHAM JARVIS, D. D. TO THE EPISCOPAL CHAIR OF SAID STATE ;  
 AND TO RECOGNIZE HIM AS THEIR ECCLESIASTICAL SUPERIOR.

BY THE REV. WILLIAM SMITH, D. D.  
 RECTOR OF ST. PAUL'S CHURCH, NORWALK.

NEW FIELD :

PRINTED BY LAZARUS BEACH,

FOR THE CONVENTION.

12 mo. pp. 20.

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#### NOTE X.

The monument of Bishop Jarvis is upon the rear chancel wall to the left of the altar. It is Gothic in design, and the



inscription is cut deeply upon a slab of black marble, the letters being gilded.

A                      P                      Q  
                             \*                      \*

SVB. ALTARI. SITAE. SVNT.  
MORTALES. EXVIVAE.  
ADMODVM. IN. DEO. REVERENDI. PATRIS.  
ABRAHAMI. IARVIS. S.T.D.  
ECCLESIAE. CONNECTICVTENSIS.  
EPISCOPI. SECVNDI.  
QVI. NATVS.  
III. NON. MAII. EX. KAL. IVL.  
ANN. CIOCCC. XXXIX.  
LXXIII. ANNOS. PROPE.  
VIXIT.  
QVOR. XV. MENS. VI. DIEB. XIII.  
EX. CATHEDRA. EPISCOPALI.  
GREGEM. CHRISTI. PAVIT.  
OBIIT.  
V NON. MAII. EX. KAL. GREG.  
ANN. SALVTIS. CIOCCCC. XIII.  
PARIETI. HVIVSCE. TEMPLI.  
QVOD. VT. EXTRVCTVM. ADSPICERET.  
EHEV. NON. OCVLIS. MORTALIBVS.  
MAGNOPERE. SPERABAT.  
IN. MEMORIAM.  
PRAESVLIS. VENERATISSIMI.  
PATRISQVE. OPTIMI. ET. B. D. S. M.  
HOC. MARMOR. ADFIGEND. CVRAV.  
FILIVS. LVGENS.

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The inscription is thus elegantly translated by Bishop Williams:

Under the altar are placed,  
the mortal remains of the  
Right Reverend Father in God,  
Abraham Jarvis, Doctor of Divinity,  
Second Bishop of the Church in Connecticut,  
who being born on the 5th of May, 1739,  
lived nearly seventy-four years;  
of which, fifteen years, seven months and  
fifteen days, he fed the flock of Christ  
from the Episcopal chair.  
He died the 3d of May, 1813.  
On the walls of this church,  
which he earnestly hoped to see erected,  
alas not with mortal eyes,  
a mourning son  
has caused this marble to be affixed  
in memory  
of the most revered Prelate, and of the  
most excellent father who merits his gratitude.

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## APPENDIX I.

The kindness of Mr. Samuel F. McCleary, of Brookline, Mass., enables the writer to present this account of one of the journeys taken by the three friends while in England for ordi-

nation. Mr. Budd, the writer of the sketch, was probably an English friend who accompanied them :

## MINUTES OF A JOURNEY TO WINDSOR, &amp;c.

"Monday 2nd of April 1764. Set out with Mr. Walter, Jarvis, and Hubbard at 3 o'clock, P. M. and walked through the Park to Kensington, Hammersmith, and Turnham Green, to Kew; stop'd awhile at Kew Green to refresh ourselves, and then went to visit Kew gardens; but it being near six o'clock, the Gardener told us, it was too late to see them, accordingly proceeded on to Richmond gardens, where also we could gain no admittance, and so went on to the foot of Richmond Hill, where we arrived just before dusk, and put up at the Dog, which is called ten miles from London; where we supped and lodged this night; Mr. Walter much troubled with the headache, and obliged to go to bed before supper.

Tuesday 3rd, rose at six and went to the top of the hill, where we breakfasted at the Star and Garter, and had a fine prospect of the country, Mr. Pope's seat, (now possessed by Sir William Stanhope) with several others. The meandering of the river thro' fine fields and lawns, and distant prospect of Windsor Castle, afforded us much satisfaction, from thence, we walked in a foot path, by the borders of the river till we came opposite to Twickenham, and then crossed the ferry thither, went through the Church yard, and saw the monument erected by Mr. Pope and affixed to the outside of the Church, in gratitude to his Nurse, who attended him from his infancy, above 40 years; from thence, to Mr. Pope's Garden, on entering which Mr. Walter broke out into the following poetical rhapsody.

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Thrice hail this ever bless'd abode  
Where Pope with sacred ardor trod,  
Fired with the Muse's happiest flame  
He taught Mankind their wisest aim.  
Then set the example, and in peace retired,  
Repleat with virtue, and by all admired.

We walked round the garden, and viewed the monument erected by Mr. Pope to the memory of his Mother, which is a lofty stone Obelisk on a pedestal, standing on a Mount at the upper end of the garden, with this inscription round it. 'Ah! Editha matrum optuma malierum Amantissima Vale.'\* From thence we went into the grotto; over the top of the arch, as you enter is this line

Sacratum iter et fallantis Semita Vile.

The Grotto is composed of a number of arches of rockwork plastered, and a variety of chrystal, spar, and glass, &c. stuck into the plastering, which strikes the eye very agreeably, and at one end is a bath room (this latter made by Sir William) wainscotted round with white chimney tile, as is also the bath, and looks extremely neat; the Grotto extends itself from the garden under the road, and comes out over, even with the front of the house, which faces the river, with a fine lawn before it of about an hundred feet. Being told by the Gardener, 'that there was a monument erected to his memory by Dr. Woolaston, Bishop of Gloucester, in the Church,' we enquired out the Clerk, who went with us, and opened the Church. The monument is placed on a side wall over the gallery, with the following inscription.

Alessandro Pope  
M. H.

Gulielmus Episcopus Gloucesteriensis Amicitiao causa fac cur.  
Poeta Loquitur

of one who would not be buried in Westminster Abby.  
Heroes and Kings your distance keep



In peace let one poor Poet sleep,  
Who never flattered folks like you,  
Let Horace blush, and Virgil too.

\* The incorrect Latinity of these inscriptions is probably the error of the writer of this account.

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Near this Monument, is also one erected by Mr. Pope himself to his father and mother, with the following inscription.

D. O. M.  
Alesandro Pope.  
Viro innocue, probi, pie  
Qui vixit Annos 75. ann. 1717.  
Et Edithera Conjugi inculpabiti pientissime  
Qui vixit annos 93. ob. 1733.  
Parentibus bene marantibus  
Filius facit  
Et sibi  
Qui Obiit Anno 1743. Ætat 57.

Mr. Pope, with his Father and Mother, were all buried under the middle Isle of this Church, the spot was shewn us by the Clerk, and we walked over it. Here is a handsome monument likewise erected to the memory of Admiral Sir Charlemain Ogle, who defeated Angria the Pirate, in the East Indies and performed sundry acts of valour as set forth in the inscription. (Lord Clives in conjunction with Admiral Watson subdued Angria the Pirate in the East Indies, and became Master of Geria, his Capital with all his accumulated treasure in 1755.) 'Life of Lord Clives in the Biographical Dictionary. American Edition.' From hence, we proceeded on to Hampton Court, passing a very odd and curious house belonging to the Walpole family; and going through Busby Park, where is a large basin of water, with an elegant statue in the middle of it, on a lofty pedestal of stone surrounded by Tritons, Mermaids, &c., but we could not find out who's statue it was. After bespeaking a dinner at the Joy, adjoining to the Palace gate, we went to view the Palace and gardens, for an account whereof I refer you to the 'delicie Brittanica.' After dinner, we walked on to Stains, drank tea just over the bridge and thence proceeded to Egham, where we put up for the night at the Red Lion supped and went to bed.

Wednesday 4th. rose a little before six, breakfasted and set out for the Belvidere (a building of the Duke of Cumberland, about 4 miles from Egham) before reaching which we came to a place called 'Virginia Water,' whence is a curious and

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beautiful cascade, and a geometrical bridge, built by the Duke; we were informed here, that the Woman who shewed the house, lived just by, we accordingly applied to her, and she accompanied us through a large iron gate, which opened into a fine lawn, about 20 feet wide enclosed on each side with evergreens and shrubbery, the walk was like a velvet carpet, which extended for miles up the hill and brought us to the house; the land on each side is a heath, and where this improvement is made, is a part of it, the house is built three square, and on each angle a large and lofty tower, which makes it appear like a Castle. The ground floor is formed into an octagon, and has a few chairs round it. From thence, by a geometrical stone staircase winding up into one of the towers, we ascended into the room above, which is also an octagon, one tower (as before observed) containing the staircase, another the library, and a third a closet for china, glass, &c. in the middle of the room is suspended a most beautiful Chandelier made of chelsea china, and containing a vast variety of the most beautiful flowers, in their proper colours, with Flora sitting on the top holding a small basket of flowers, with Cupid and other figures surrounding her; the sockets for the candles are a sort of Tulip, the flowers are fixed on wires, and

the body of the Chandelier is of metal, gilt, and suspended by a cord of silk and gold interwoven, the whole strikes with admiration and cost £500 sterling. There are several stands with branches and sockets, placed in the different angles of the room, adorned with figures of monkeys, dragons, owls &c &c. Over the doors are festoons of fruit of all kinds, the ceilings stucowork, and those of the library, & china closet, adorned with vines and clusters of grapes.

The furniture, settees, chairs &c of blue damask. The prospect from hence is exceedingly fine, and we were told that in a clear day we might, through a glass see all the spires in London, and tell what o'clock it was by Saint Pauls, though near twenty miles distant. This room has no fire place, but by touching a spring like that of a ball, it opens a flew which communicates heat into the room from a fire below, and could

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be stopped again at pleasure; in short this place is beyond description delightful. From hence we went over another way, like that we came in, and came to a fine large geometrical bridge thrown over part of the Virginia Water, which when we had crossed, our eyes were struck with some beautiful buildings, which led us out of our way to see them; there was a grand chinese summer house, eight square, with two lesser ones on the back angle, the side of these buildings are of copper japanned, and appeared like white chimney tile; the top are cupolas, with a sort of Umbrella over them; the small ones painted blue, and frosted, and the large one, red striped with white. There are also canopies over the windows, with bells in the chinese style, and the whole beyond description beautiful. These buildings stand on an Island, and a geometrical bridge thrown across to enter them. After feasting our eyes awhile here, we proceeded on to the Duke's lodge which is a neat, elegant building, and the apartments very nice, though not magnificent, a fine basin of water fronts the house, with a chinese barge lying in the middle of it, and on one end of the house a fine vista, and gravel walk; the stables are elegant, and the Deer feeding all around, makes this a very delightful place. From hence, we went on to Windsor, and met the Duke in our way, driving himself in a chair, with two Horses and two Servants on horseback attending him. Great part of the road from the Lodge is perfectly straight between a walk of lofty elms, on each side, and Windsor Castle facing you all the way, bounds the prospect. This walk is very delightful, and when you enter it, it does not appear half so long as you find it to be. We put up at the Mermaid near the Market about half past one, and after dinner, went to view the Castle, for which I refer to the "delicia Britannica," on going in we found the Chapel service begun and were conducted into very elegant seats appropriated for the Knights of the Garter, and called "Stalls." After service, which is performed in the Cathedral way, we regaled ourselves with a view of the Palace, terrace, walks, &c. and then returned to our quarters, spent the evening, supped and went to bed.

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Thursday, 5th, rose between six and seven, and set off in the Stage Coach (which we had engaged the night before) with a gentleman, who was very facetious and good company; and a gentleman's servant, who behaved very modestly, as he did not open his lips the whole way, stopped at Eaton, and got out, just to view the Colleges, which makes a double quadrangle, and the Chapel which forms one side of the square is a venerable old gothic stone building, and makes a very noble appearance. The Colleges are built of brick and have nothing very striking, there is a Statue of Henry 6th (the founder) in one of the squares. The revenue of this College is about £5,000. pd—per annum, which maintains 70 King's



scholars, with their proper instructors, who when fitted for the University, are elected into King's College, Cambridge, where they are provided for by Scholarships and Fellowships. Besides these 70 scholars on the foundation, there are about 400, more, who are also educated here at their own expense. There is a noble library here. From hence we proceed on, in the stage through Slouch, Colebrook, Longford and part of Hounslow-Heath to Cranford Bridge, where we and the Gentleman breakfasted, the Servant did not make his appearance. After breakfast we went on through the remainder of Hounslow-Heath, where were several gibbets with malefactors suspended, then through Hounslow and Brentford to Kew bridge, where we alighted and went to see the Princess Dowager's gardens, having not been able to view them as we went out. The house, which is all white, appears very neat and elegant; before it, is a large court yard, and the back part with a large basin of water, toward the centre filled with Swans, Geese and Ducks, the lawn is covered with sheep, which makes the prospect from the house, very delightful, round the gardens are serpentine gravel walks enclosed with trees and shrubbery, and on the borders next the alley are flowers of all kinds scattered along, in going through these walks you are led to several buildings in form of foreign temples, such as gothic temples, a turkish mosque, an egyptian temple, the temple of victory, and many others, but the grand-

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est structure lately finished is a chinese temple, called the pagoda; built of brick, eight square and ten story high, each having a kind of umbrella projecting over the windows, on each corner of which are placed dragons with their heads projecting over, they are painted in divers colours, and frosted, and their eyes made of glass, so that when the sun shines upon them, they seem all on fire. This building is 175 feet high, and about 80 feet round the base; there is also a temple of the Sun, which is said to have been constructed by his Majesty when Prince of Wales, it is a round building, with pillars of corinthian order, supporting the cornice, which between each pillar forms a semicircular arch, the building is covered with a Cupola, and windows all around, and likewise a flight of steps. In the centre of the ceiling is represented the Sun and on the lower edge of the rotunda are painted the twelve signs of the zodiac. From hence, we passed to a Chinese building, near a bridge, over the place where the water comes in to supply the basin; and then to the Aviary which is enclosed with apartments made of lattice work, and in which, were Chinese pheasants, and other beautiful fowls. There is also a lawn, in which were some American wood ducks. From hence, we went into a large room, part of which is made of lattice work and wired, where there were a vast number of birds of all kinds flying about and singing, there were perches for them to rest on, and nests to build in, besides glass basins of water suspended for them to drink, and places for their food, we were conducted next into a small flower garden, where were pots ranged on slabs on one side filled with all kinds of flowers in bloom; in the middle, a basin of water with Chinese fish, and the rest of the garden laid out, in beds of flowers, the front of the Aviary makes one side of this garden. The next thing we saw was a garden lately laid out for exotic plants, with a noble hot house of great length and height, the whole glazed on the top, which stands obliquely to the Sun, there are flews behind, which by means of fire, keeps this place in any degree of heat. After viewing this, which is filled with a great variety of curious flowering plants, we went

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to the green-house, which stands not far from the dwelling house, and is a very handsome building, glazed in front containing Oranges and Lemons, and many other trees and plants.

We then went to view the house, and was admitted to see, all the Princesses apartments, which are very neat, with good paintings, tapestry and organ, harpsicord and billiard table, and very elegant furniture. There are some exceedingly fine paintings in the gallery, of very beautiful Women painted on the wall, and paintings on glass of india figures, the best I have ever seen, and we were told cost £500 a piece, they were done in India. In one of the chambers is a family piece with all the Princesses' children drawn together when young, which is very pretty, and the traces of their present countenances are to be found in them. After viewing the house we went to dinner in Kew gardens, and then went to Richmond gardens and got admittance. There is nothing very striking here, but fine gravel walks, lawns and vistas, with a view of the river on the side and the lodge, a neat pretty building with an elegant garden before it. From hence we went back to Kew, crossed the river over the bridge, and came by the side of the river, and turned off to Chiswick, and passed the Earl of Burlington's house, which is very magnificent, with fine garden and walks, there is also a seat of Col. Eliot's, and several other elegant buildings. We went into the Church yard, looked into the Church, and thence to the river side where we took a sculler for Westminster bridge, as we passed Ranelagh we were greatly pleased with the lights in the gardens, which made a splendid appearance, as also those in the rotunda, which was opened for company this evening. We landed at Westminster bridge about half past eight, having been about an hour and half coming down from Chiswick, above ten miles, for which we paid 2/6, and then finished our tour, during which we had fine weather, saving a sort of drizzling rain, which we passed in going from Twickenham to Hampton Court."

These minutes were copied from the original paper in the possession of Rev. Dr. Jarvis. They were written by a Mr.

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Budd, who accompanied Mr. Walter, and Mr. Jarvis (afterward the venerable Bishop of Connecticut) and a Mr. Hubbard to England in 1764, to receive from the Bishop of London, Holy Orders. Dr. Jarvis, finding it among his father's papers, loaned it to Mrs. Walter, who took a copy of it in 1823 for her children.

The foregoing is a correct copy from the family record book of my late mother, Maria Lynde (Walter) McCleary, now in my possession.

SAM'L F. MCCLEARY.

March 17, 1897.

384 Harvard st., Brookline, Mass.

## APPENDIX II.

The contemporary accounts of the election and Consecration of Dr. Jarvis are found in these extracts from *The Connecticut Journal*. The same account of the Consecration is also in *The New York Magazine* for October, 1797, p. 558.

CONNECTICUT JOURNAL, June 14th, 1797.

On Wednesday the 7th inst the Episcopal Convention of this State Met in St. James Church at Derby.

Divine Service having been performed an Excellent Discourse adapted to the Occasion was delivered by the Rev<sup>d</sup> Mr. Marsh The Convention then went in Procession accompanied by the respectable Lodge of Freemasons and a numerous Train of the Ladies of the Town to lay the foundation Stone of a new church. (then gives account of proceedings of laying the corner stone and adds) The Convention after this Animating Scene went in order to St. James Church where they entered upon the Business for which they had met. The most important Point which Engaged their Attention was the Election of a Bishop—The Rev<sup>d</sup> Doctor Bowden by Reason of bodily Infirmary having declined that Office, The Rev<sup>d</sup> Mr. Abraham Jarvis Rector of Christ Church Middletown was Unanimously



elected by the Clergy and Unanimously approved by the Laity. His Amiable Character and respectable Abilities afford Ground to the Friends of the Church to hope for Unity Peace and Happiness.

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CONNECTICUT JOURNAL, October 26th, 1797.

SAME ACCOUNT IN CONNECTICUT COURANT, Oct. 26th, 1797.

Wednesday the 18 inst The festival of the apostle and Evangelist St. Luke being the day appointed for the Consecration of the Rev Abraham Jarvis D.D. to the Episcopate of the State of Connecticut : the Convention of the same consisting of the Clergy and Lay Delegates assembled at half past nine in the morning in Trinity Church in the City of New Haven from whence they walked in procession, Lay Delegates in front and the Clergy in the rear to the house of the Rev Bela Hubbard Rector of the Church where Doctor White Bishop of Pennsylvania, Doctor Provost, Bishop of New York and Doctor Bass Bishop of Massachusetts and New Hampshire were waiting in their Episcopal Habits to Join the procession, which then returned to the Church. The Rev Mr Ives read prayers and a sermon adapted to the occasion was delivered by the Rev Doctor Smith.—The Right Rev Doctor White was the officiating Bishop—and the Bishops Provost and Bass assisted on this grand and interesting occasion. The Act of Consecration being Completed Doctor Jarvis was admitted within the rail of the Altar in his Episcopal Character & Habit, where he was recognized as the Ecclesiastical Superior and received the Congratulations of the Convention in a very affectionate Address delivered by the Reverend Bela Hubbard Rector of the Church. To this Address, Bishop Jarvis returned a very becoming and pathetic Answer : after this he delivered a charge to the Clergy & Laity of his Diocese : a charge truly Apostolic & Evangelical.

The Scene was highly grateful to every person in it, every part of it being conducted with the most perfect solemnity and propriety, in the presence of a numerous and respectable assembly. May it please the gracious & Merciful Head of his church the Great Bishop of our Souls to preserve our Episcopacy precious in his sight : and May peace harmony & Love ever preside over the United States of America.

## APPENDIX III.

Through the kindness of the Rev. Dr. Hart, Secretary of the House of Bishops, these copies of documents in the archives of the House of Bishops are here inserted :

STRATFORD, July 6th, 1797.

Right Rev<sup>d</sup>. & Dear Sir.

We the Committee of the Protestant Episcopal Church in Connecticut are directed to address the Right Rev<sup>d</sup>. Bishops White, Provost & Bass

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upon the subject of consecrating our worthy Brother Jarvis, Bishop Elect, to the Episcopal chair.

We verily sensibly feel the want of an ecclesiastical Center of unity—our rising generation is destitute of the Apostolic rite of Confirmation, and Candidates for the Ministry are discouraged from coming forward to supply our vacant churches, by beholding the Episcopal chair empty. These & many other reasons unite to render both the Clergy, & Laity of the Church in Connecticut verily desirous to have the sacred Hierarchy established among us as soon as may be conveniently done. We have been indirectly informed that Bishops Provost & Bass have no objections of meeting in Connecticut this Autumn, provided it meets with your approbation.

It would be verily agreeable to our Brethren the Clergy to attend the Consecration, and should it be agree'd on by the Bishops to meet in this State ; We beg leave to mention the City of New Haven as the Place, on St Luke's Day the 18th of October next. Previous to our consulting the other Bishops on this subject, we shall wait your answer, which we wish may be as soon as is convenient. Should our request be complied with by our Father in Christ we should consider ourselves under the highest obligations to do every thing in our power to render him happy whilst among us.

May God preserve our Episcopacy precious in his sight, and prosper the pious labors of his servants.

With every sentiment of respect  
and esteem, we are,

Right Rev<sup>d</sup>. Father in God.  
Your most obedient  
And dutiful Sons  
in Christ.

ASHBEL BALDWIN.  
WILLIAM SMITH.  
PHILO SHELTON.

Please to Direct  
to the Rev<sup>d</sup>.  
Ashbel Baldwin,  
Stratford.

The Right Rev<sup>d</sup>. Doctor White, Bishop of the Prot. Episcopal Church in the State of Pennsylvania.

P. S.

Right Rev<sup>d</sup>. Sir. If you cannot make it convenient to gratify us, by convening the Bishops in Connecticut, We wish you to inform us the Time and place you shall appoint to consecrate the Bishop Elect.—

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STRATFORD, July 20<sup>th</sup>. 1797.

Right Rev<sup>d</sup>. Sir.—

Your obliging favour has been duly received. Agreeable to your directions I have wrote to Mr. Smith the President of the Committee, it is enclosed, which I will thank you to forward. Testimonials for the Bishop Elect have likewise been forwarded to Doctor Parker Boston, we expect a return in a few days when they will be sent to New York, & from thence to Philadelphia. The standing Committee meet again this week, to make some arrangements for the Bishops Consecration, you will hear from us soon. In the mean time believe me

Right Rev<sup>d</sup>. Sir to be with sentiments  
of great respect

Your Most Obedient

Humble Servant

ASHBEL BALDWIN.

Right Rev<sup>d</sup>. Doctor White.

Right Rev<sup>d</sup>. Sir.

We had the pleasure of receiving your favors of date the 17th inst.—informing that it was agreeable to you to accede to our wishes expressed to you concerning the consecration of the Bp. Elect for the State of Connecticut—for which be pleased to accept of our thanks. The necessary Testimonials are already made out and forwarded to D<sup>r</sup> Parker for the purpose of acquiring the signatures of the Committee of the Eastern States. Also, agreeable to your direction, Testimonials have been sent to the President of the Standing Committee to be signed by the Committee in Pennsylvania & N. Jersey. Howsoever soon we receive these Testimonials properly authenticated, we will do ourselves the pleasure of giving you timely information.

We have the honor to be

Right Rev<sup>d</sup>. Sir

Your most obed.<sup>t</sup> &

Very Hum<sup>l</sup>. Servants

WILLIAM SMITH.

PHILO SHELTON.

ASHBEL BALDWIN.

Norwalk.

July 25, 1797.

STRATFORD, August 8th, 1797.

Right Rev<sup>d</sup>. Sir.

Yours of the 31<sup>th</sup> Ultimo is now before me, & I beg to mention the circumstances that lead to the mistake refer'd to in your Letter. When I wrote to the Honob<sup>l</sup>. William Smith, the Committee were not together, &

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upon looking over the list of the Standing Committee, I did not find Doctor Smith's name as a Member from Pennsylvania ; therefore concluded hastily, that it must be the Honorable William Smith, who was the President. I gave the Letter under cover to you, to one of my Neighbors, who expected to set out in a few Days for Philadelphia. Three days after the Committee were together at Norwalk, who were made acquainted with what I had done ; upon examination we discovered the mistake, & immediately wrote another Letter to yourself, & one to Doctor Smith, intending to stop the Stage, take out the Testimonials from the Letter addressed to the Honorb<sup>l</sup>. Wm. Smith & inclose them in the one directed to Doctor Smith. But when the Stage came on, we found the Gentleman had put up the Letter in the bottom of his Trunk, & that it would take up so much time, that the passengers would not patiently wait ; accordingly all the Letters went on, which has occasioned some delay & given unnecessary trouble. The next morning to prevent any further delay in this business another letter was addressed to Doctor Smith enclosing the Testimonials, requesting his assistance in procuring the necessary Signatures : That Letter was put immediately into the Mail, & I presume it must have reach'd Philadelphia before this Time. I have received the Testimonials sent to the Eastward, which have been signed by the Standing Committee in New England. They are forwarded to Doctor Moore in New York,



with a request that he would have them sign'd by the Committee in that State, give them a speedy conveyance to the Committee in New Jersey & from thence to Bishop White. But in case the last Letter to Doctor Smith should not arrive, I have presumed to enclose the Testimonials again, will you be so obliging as to hand them to Doctor Smith or some one of the Committee. I hope Sir the necessary business for the consecration of our Bishop elect is in a fair train to be completed agreeable to the Canons of our Church.

Be pleased Sir to excuse this long Letter and believe me with best wishes for your happiness.

Your Friend and humble Servant

ASHBEL BALDWIN.

Right Rev<sup>d</sup>. Doctor White.

To the Right Rev<sup>d</sup>. Doctor White Bishop of the Protestant Episcopal church of the State of Pennsylvania.

The Committee in the Name and by the desire of the Convention of this State beg leave to present their most affectionate and grateful acknowledgments for the polite and Christian attention you have manifested toward the Protestant Episcopal Church in Connecticut.—Be assured Rev<sup>d</sup>. Father the favour you have done us will ever be gratefull in our

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remembrance and we pray that the pleasure of the Lord may ever prosper in your hands and that your Apostleship and Episcopacy may be always precious before God and acceptable to Men.

PHILO SHELTON	} Committee
WILLIAM SMITH	
ASHBEL BALDWIN	
JOHN CANNON	
PHILP. NICHOLS	
ELI CURTISS	

Newhaven }  
Oct 19<sup>th</sup> 1797 }

#### APPENDIX IV.

##### ADDRESS

Of the Convention of the Protestant Episcopal Church, in the state of Connecticut, to the Right Rev. Doctor Abraham Jarvis, Bishop of the Diocese.

REVEREND FATHER,

We, the Presbyters and Lay Representatives of the Protestant Episcopal Church, in the State of Connecticut, avail ourselves of the earliest opportunity, that could have been presented to us, to congratulate you, upon your elevation to the dignified station of a Bishop, in the Church of Christ. Most cordially, Sir, do we recognize you in that sacred character, and most readily do we receive you, as our Superintendent and Guide;—promising with cheerfulness and from a sense of duty to pay you all that respect and obedience, to which your office entitles you; and which, we are assured from the word of God, and the testimony of antiquity, was ever deemed to be due to the sacred Character with which you are invested.

Joyful, Sir, as is the present occasion, which fills the Episcopal Chair, yet, the solemn scene that has just been performed, irresistibly leads back our minds, in sad remembrance to him, whom, we have often seen, from that Altar breaking the Bread of Life, and have often heard from that Pulpit,

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uttering the words of Peace. But, Sir, portentous to the Church, as was the moment, when the great disposer of events called to his reward, our late much revered Bishop, yet we trust, nay are confident, that your best abilities will be exerted, to mitigate the loss of that wisdom and zeal, for which, he was so highly distinguished. Whatever depends upon us to lighten the burden, which your office imposes upon you, shall be cheerfully contributed. Esteeming your personal character, as we unquestionably ought, and revering

the Authority, with which you are clothed, as we assuredly do, your Episcopate opens with a prospect of Peace and harmony throughout your Diocese. This state of the Church is, at all times, devoutly to be wished; but perhaps, never more than at present, when unity is so necessary to render fruitless, all the attacks of infidelity and vice. May that divine spirit, who is the source of unity and love, continue to preserve this Church, under your Episcopate, in the most perfect Concord; And may zeal for promoting virtue and religion, ever distinguish the Bishop, the Clergy, and the Laity of the Church of Connecticut.

New Haven, October — 1797.

#### BISHOP JARVIS'S ANSWER.

MY REVEREND BRETHREN,

Beloved in our Lord Jesus Christ.

I return you my sincere thanks for your affectionate address. Permit me to request you and the lay Gentlemen of the convention to accept my assurance of the warm and grateful affections, with which I receive your declarations of personal regard and friendship.

Your sentiments of the sacred office of a Bishop, perfectly accord with my own, and compel me to observe the restraint they lay upon me, from gratulating myself on being promoted to that dignified station. Your united judgment of the circumstances, and situation of our church; and an unequivocal

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assurance, that in your opinion, her exigencies, in a pressing manner require it; were the prevalent reasons that overruled me, to acquiesce in your election to the office, with which I am now invested.

Distinguished as our late revered Bishop was, for his eminent abilities; and amiable for the ornaments of the christian; the recent act performed in your sight, of consecrating a successor to the vacant chair, could not fail to recall *him*, with vigour to your remembrance. So interesting a life, justified the strongest apprehensions, that his death was an omen of unhappy import to our church. Known unto God are all his works, in wisdom doth he dispose them all, and that unerring hand, which directeth the whole to his own glory, often strikes away all other props, to convince men, that in *him* alone is their unfailling strength.

May a wise and gracious providence so order events, as to evince the rectitude of our intentions, and that our proceedings may be for his honour and the good of his church.

Next to the guidance and protection of our all gracious head, I do, and must, rely on your friendship and benevolence, to prevent or remove, those difficulties and impediments, which, contemplated in prospect, filled me with diffidence, and caused a reluctance, which, even as yet, I have not been able wholly to surmount. Sensible I am that in me emphatically this treasure is lodged in an earthen vessel; from the divine aid and support, and the constant united assistance, of you my brethren, it is, that I can hope, in any measure, to do the duties of the office committed to my trust. Altho solicitude and anxious doubts abide me, yet while strengthened by these helps, I may solace my heart, that the important interests of that part of the church of christ, over which I am appointed to preside, will not materially suffer, so long as, by divine permission, the charge shall rest on me to superintend her weighty concerns.

That the redeemer's kingdom may flourish, the spirit of the Gospel prevail, and its laws be obeyed, is ever to be the object of our desires, and the subject of our prayers. To promote



so great a work, much depends on the exertions, and pious labours of the clergy. The assurance you give of these, and that you will ever study to cultivate the strictest harmony, and be ever ready with your best advice, as they are expressive of a well directed zeal, so are they satisfactory, and minister grounds of confidence, not to be drawn from any other source.

Charity is the bond of perfectness: It is the cement which knits together the church; in every member perfects the child of God, and completes the family of christ.

As this virtue is the summary, and crown of christian graces, by cherishing it in our own breasts, and exercising it among ourselves, we shall shew, that we are the true disciples, and faithful ministers of christ, his peace, which passeth knowledge, shall keep our hearts and minds; it will give energy to our labours & render us examples to our flocks.

My future conduct, I trust, will manifest my real respect and sincere affections for you, and all, whom we serve in the Gospel of our Lord. In addition to your advice, and assistance, in our respective sacred labours; let our prayers be mutual for each other, that God will continue us, and his church, in his holy keeping; and enable both you and me to fulfill our ministry; and that the people, especially committed to our charge, may be a mutual blessing, and a crown of rejoicing to us, and to each other, in the day when the Son of God shall appear in glory, to judge and to reward.

ABRAHAM, Bp. Epl. ch. Connect.

New Haven, Oct. 18, 1797.

#### APPENDIX V.

The Rev. Dr. Tillotson Bronson preached at the Convention on Wednesday, June 2d, 1813, in Christ Church, Stratford, a sermon upon "The Divine Institution and Perpetuity of the Christian Priesthood," in memory of Bishop Jarvis. It thus sums up his character:

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To those who were intimately acquainted with Bishop Jarvis, it is well known, he possessed a good share of common human science, acquired in his youth; to which he added, which was of more importance in his station, as a Minister of Christ, a copious fund of theological knowledge. Few eminent divines of the Church of England, who lived and wrote in the last and preceding centuries, escaped his reading. He read them, not as a matter of amusement, but he thoroughly studied and digested their matter. In such a school, he was deeply impressed with all the great and fundamental doctrines of Divine truth—the fall and original corruption of man—his consequent need of a Saviour, and the operations of divine grace, to revive the image of God in the soul, and quicken the spiritual life, were, with him, first principles in Christian theology. To these he added a Trinity of persons in the God-head, and the divine institution of the Church, its ministers and ordinances, as means of grace. These he firmly believed were the doctrines of the Bible, of primitive Christianity, and of the early reformers.

Thus settled in his faith, he listened not to novelties. He believed that whatever was new in Divinity, was, for that very reason, false. To improvements in human science, he was a friend; while he believed that God had long since revealed everything necessary for man to know, believe, and do, in order to obtain salvation. Hence, nothing new was to be expected in theology. This rendered him an undeviating advocate for primitive usage and discipline in the Church. This he was, to such a degree, as to be thought by some too unyielding, too little disposed to accommodate the feelings of others. But those who knew him well were convinced, it was the pure

effect of principle, and a sense of duty. He well knew the pernicious consequences of needless innovation, and the imposing air with which novelty too often captivates the unwary, and therefore wished to meet them on the threshold, and shut them out of the Church.

The truth was he deliberated long and thoroughly, before he formed opinions; and when they were formed, they became

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principles of action, and were not readily changed. This is a trait of character that is of great worth, in the present state of the world, when innovations in civil polity are attempting to make their way into the Church of God. At such a time, persevering decision of character is of eminent use, to preserve order and regularity, and hence peace on earth and good will to men. Such, in the fullest sense of the word, was the character of Bishop Jarvis. His object, when settled, was ever in view. It was steadily pursued in his conduct. Convinced of its worth and importance, and trusting in the wisdom of Providence, he ever went on, undismayed by difficulties and obstructions that might come in his way.

He entertained a becoming sense of the dignity of the clerical character, and studied to promote it, in his words, in his actions, and in the measures he proposed and followed. He was indignant at meanness; at anything which might lower the sacred office, in the view of the world. As the ambassadors of the most high God, it was his sentiment that they should respect themselves; and so conduct, that they might command the respect of others.

As a man, his talents were rather solid than showy. His discourses in the pulpit were marked by good sense and sound divinity, rather than fine conceits, or tricks of rhetoric. And as was his matter, so his manner of delivery—always grave, solemn, earnest, and frequently impressive, in a high degree. In proof of this, permit me to cite his address delivered to this body, at its last meeting. . . .

The venerable appearance, the grave and solemn manner, in which these reflections were delivered, can but be remembered. . . .

Though the Bishop, according to the direction of an Apostle, in doctrine, showed uncorruptness, gravity, and sincerity, both in public and private, in the Church, and in the friendly circle; yet was he affable, polite, and ready to converse on common topics, according to his company, and suited to occasions. We, my brethren of the clergy, can witness, that he was always fond of seeing us at his house; that we were

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there hospitably entertained. Few men enjoyed society more than he. His hours were distributed, as we well know, between domestic concerns, conversation, study, and acts of piety. Fond of the family circle, formal visits were infrequent. Correct in the matters of economy, he was domestic in his manners. He was resigned to the will of Providence; patient under afflictions, of which he had his share in life; not too much elated by prosperity; always preserving a well-tempered equanimity. In fine, as a clergyman, he was correct in his sentiments; as a member of society, a well-wisher to its order and peace. A tender husband, and an affectionate parent. Thus he lived, and at length, in a good old age, he has gone to that world from whence none return.

#### NOTE BY THE REV. S. F. JARVIS.

Other Reminiscences of my grandfather have come to mind since the delivery of the Address. One has, I believe, been already published, but I may introduce it as showing his tact. A young, vain and ambitious preacher asked Bishop Jarvis for his permission to omit the Ante-Communion Service, so as to allow him more time for his sermon. The Bishop replied, "If you can write anything better than the Ten Commandments



or the Gospel of our Lord and the Epistles of His inspired Apostles, do so by all means."

Among the articles in the Centenary Loan Exhibit was a Snuff Box, owned by Miss Harriet Jarvis, formerly of Cheshire, who believed it to be, according to tradition, Mrs. (Ann) Jarvis's. The history of it was this: Bishop Jarvis was a great snuffer. On one occasion he was conversing with an intimate friend, who said, "Bishop, do you know how many times you have taken snuff since we began our conversation?" "Why—no," said the Bishop, "I am not conscious that I have taken it even once." "You have taken it so many times," said he, naming a large number. My grandfather was so surprised that he threw aside his box and, resolved not to be under the power of it, never used it again. In all probability Mrs. Jarvis put the box away, and as she died in Cheshire, one can account for its having descended to Miss Jarvis, of that town, with the tradition of its having belonged to the Bishop's wife.

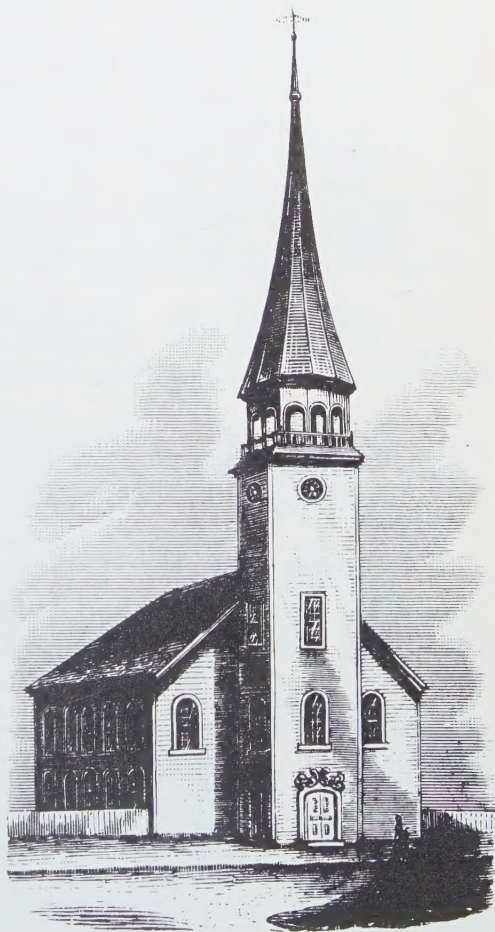


RIGHT REVEREND ABRAHAM JARVIS, D.D., LL.D.

Second Bishop of Connecticut.

Consecrated Trinity Church, New Haven, Sept. 18, 1797.

From a water color painted by his son, Rev. Samuel F. Jarvis, D.D. Owned by his grandson, Rev. S. F. Jarvis.



TRINITY CHURCH, NEW HAVEN.

First Building, 1752.

